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COURSE OF LECTURES

ON

THE JEWS:

BY

MINISTERS OF THE ESTABLISHED CHURCH,

IN GLASGOW.

PHILADELPHIA:

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PREFACE.

In introducing the following Lectures to the notice of the public, it may not be inappropriate to publish the Act of the General Assembly of the Church of Scotland, but for which these Lectures in all probability would not have been delivered. Sixteen overtures having been sent up to the General Assembly of last year, (1838,) from various Presbyteries and Synods, praying the Assembly to take into their consideration the claims of the descendants of Abraham, the Rev. Mr. Lorimer of Glasgow, Rev. Mr. Dempster of Denny, Principal Dewar of Aberdeen, George Buchan, Esq. of Kelloe, and other gentlemen were heard upon the subject. Thereafter the General Assembly unanimously approved of the object, appointed a committee to consider what steps should be taken in the matter, and to report to the Assembly. Agreeably to this appointment, a Report was given in on a subsequent day, and the following Act was the result.

ACT OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND ON THE CONVERSION OF THE JEWS.

Edinburgh, 26th May, 1838.

The General Assembly having heard the Report of the Committee on the Conversion of the Jews to the faith of Christ, approve of the same, acknowledge the high importance of using means for the conversion of God's ancient people, and recommend the object to the attention of the Church, and that the Ministers, in their preaching and public prayers, more frequently avail themselves of opportunities of noticing the claims of the Jews, and without calling for a general collection, appoint the following Ministers and Elders, viz.:—The Moderator, Dr. Gardiner,

Dr. MacGill, Dr. Lee, Dr. Duff, Dr. Cook, Dr. Russell, Dr. Brunton, Dr. Gordon, Principal Dewar, Dr. Simpson, Dr. Dickson, Dr. P. Macfarlan, Dr. Duncan, Dr. Thomson, Perth, Dr. Brown, Dr. Smyth, Glasgow, Dr. Mearns, Principal Haldane, Dr. Chalmers, Dr. Welsh, Dr. Clason, Dr. Fleming, Edinburgh, Dr. Muirhead, Cramond, Dr. Forbes, Glasgow, Dr. Keith, St. Cyrus, Mr. Candish, Mr. Wilkie, Edinburgh, Mr. Buchanan, North Leith, Mr. Buchanan, Glasgow, Mr. Hunter, Edinburgh, Mr. Bonar, Larbert, Mr. Henry Grey, Edinburgh, Mr. Lorimer, Glasgow, Mr. C. J. Brown, Mr. John Bruce, Edinburgh, Mr. Young, Mochrum, Mr. Clugston, Forfar, Professor Jackson, Mr. Carment, Mr. Abercromby Gordon, Aberdeen, Mr. Gray, Perth, Mr. Burns, Kilsyth, Mr. Doig, Toryburn, Mr. Kirkwood, Holywood, Mr. Dempster, Mr. Clarke, Inverness, Mr. Jonathan R. Anderson, Mr. Alexander N. Somerville, Glasgow, Mr. Bonar, Kelso, Mr. Purves, Jedburgh, Mr. Alexander Moody, Edinburgh, Mr. John Duncan, Glasgow, Mr. Smyth, Greenock, Mr. Landsborough, Stevenson, Mr. M'Naughtan, Paisley, Mr. M'Cheyne, Dundee, Mr. Brotherstone, Mr. John Thomson, Dysart, Mr. Davidson, Aberdeen, Mr. Stevenson, Newton of Ayr, Sir Charles D. Ferguson, The Procurator, Claud Alexander, Esq. of Ballochmyle, Henry Dunlop, Esq., Lord Provost of Glasgow, Robert Wodrow, Esq., Henry Knox, Sen. Esq., Alexander Dunlop, Esq., Alexander H. Simpson, Esq., Paisley, George Buchan, Esq., of Kelloe, James Bridges, Esq., John Wright, Esq., John Robertson, Esq., William Collins, Esq. Glasgow, W. F. H. Laurie, Esq., Edinburgh, George Lyon, Esq., Archibald Bonar, Esq., James Crawford, Junior, Esq., W. Howison Craufurd, Esq., of Craufurdland, James Howden, Esq., to be a Committee, of which Dr. MacGill shall be Convener, with power to appoint Sub-committees—the said Committee to receive, and prudently expend, any contributions, which may voluntarily be made by individuals, associations, or parishes, towards this object. Appoint the Committee to collect information respecting the Jews, their numbers, condition,

and character—what means have hitherto been employed by the Christian Church for their spiritual good, and with what success—whether there are any openings for a Mission to their nation, and where these are most promising—and, generally, with full power to take all prudent measures, at home and abroad, for the advancement of the cause, and report to next Assembly.

Edinburgh, 30th May, 1838.—At a meeting of the Committee of Assembly on the Conversion of the Jews—the Rev. J. G. Lorimer of Glasgow in the Chair. The meeting was constituted by prayer; and, thereafter, it was resolved that two Sub-committees should be appointed—one in Edinburgh, another in Glasgow—for more effectually carrying out the objects of the Church. The Sub-committee in Edinburgh to be composed of the members of Committee in the eastern parts of Scotland, and the Sub-committee in Glasgow to be composed of the members of Committee in the western parts. The Rev. R. S. Candish to be Convener of the Edinburgh Sub-committee; Archibald Bonar, Esq., to be Treasurer, and W. F. H. Laurie, Esq., to be Clerk. The Rev. Mr. Lorimer to be Convener of the Glasgow Sub-committee; Henry Knox, Sen., Esq., to be Treasurer, and Robert Wodrow, Esq., to be Clerk. Mr. Laurie to be Secretary to the General Committee. The Committee remitted to the Sub-committees to carry into effect the instructions contained in the Assembly's Act, and to report, from time to time, to the General Committee.

Such is the Act of the Church of Scotland in reference to God's ancient people—the first Act it is believed in which any Christian Church *as a church* has expressed her deep interest in and her earnest resolution to promote their salvation. And a copy of the Act was transmitted to every minister of the Church of Scotland—to ministers of the Synod of Ulster, and to many ministers in England and also in the Colonies accompanied by the following observations, which, both owing to their own value and as explanatory of the Act, are here inserted.

Glasgow, 28*th June*, 1838.

Rev. Sir,—As Convener of the Committee appointed by the General Assembly to take into consideration the state of the Jews, and the means which should be employed with a view to their conversion, I beg leave to transmit to you a copy of the Assembly's Act on the subject, and to subjoin a few remarks which it naturally suggests.

I. And, first of all, I may say, that it may well be regarded as no small token of the Divine favour to this Church, that a measure of this kind, as well as others of a like nature, should have been gone into with so much cordiality. It is indeed a refreshing spectacle, and cause of thankfulness to God, to see the Church of our fathers, at a time when so many have risen up against her, occupied with those works of Christian charity which constitute at once the duty and characteristic of a true church of the Redeemer; and, after seeking to diffuse the knowledge of His name among the outcast population at home and the heathen abroad, now adding to its other labours of love the endeavour to gather in the lost sheep of the house of Israel to the fold of the Shepherd and Bishop of souls.

II. It is not, however, to be disguised, that this undertaking is one, in the prosecution of which many difficulties may be expected, and where there will, therefore, be need of the spirit of patient perseverance. For, however sure we are, from the infallible word of promise, of the final conversion of God's ancient people, yet it does not belong to us to affirm with certainty when that promise will be fulfilled; and the attempts which have already been made to promote Christianity among them, have proved that the Jewish mind is tenacious of its prejudices, and still imbued with that self-righteous spirit, which is indeed natural to all, but which in their case has always been so predominant, as to render the doctrine of Christ crucified peculiarly obnoxious, and to cause them to "stumble at that stumbling-stone." They are, besides, a people scattered abroad among all the nations of the earth, requiring, therefore, many labourers; men en-

dowed with an apostolic spirit, and with the various qualifications requisite to enable them to meet the diverse circumstances, as well as national and inherent prepossessions, of those whom they seek to enlighten and save. It will also readily occur to most, as a discouragement of no ordinary kind, that the instances of deception from among professed Jewish inquirers have been so numerous, as to invest the whole subject, in the estimation of many, with an air of ambiguity, if not of hopelessness. Indeed, to the eye of mere reason, no undertaking can appear more unpromising, than that in which the Church of Scotland now proposes to engage. For, judging only by human probability, who will expect that a people who have so long withstood, should at last yield, to the evidences of the Gospel—that the bitterest enemies of the cross should become its devoted adherents—and that a nation sunk in crime—the scorn and offscouring of the world—should undergo such a transformation, as to become the benefactors of the human race, and the ornaments of that religion which they have hitherto rejected?

But let obstacles be what they may, the Christian believer, having the sure word of prophecy to rest upon, will not be discouraged; but, on the contrary, will view them as designed to call forth a more vigorous exercise of faith, and greater earnestness of prayer. This leads me to notice the recommendation contained in the Act, to which I respectfully entreat your special attention:—"That ministers, in their preaching and public prayers, more frequently avail themselves of opportunities of noticing the claims of the Jews." In expounding Scriptures, many opportunities occur of noticing what is due, in gratitude to the Jews, as the former depositaries of divine truth, and as the instruments of conveying it to us—of observing the fulfilment of prophecy in their present fallen and unhappy condition—rendering them at once objects of profound interest and tender compassion—and of pointing to those better times yet in reserve for them, when "they shall return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness

in the latter days." By this means the attention of the members of the Church of Scotland will be drawn to the subject. They will see, that to endeavour to bring the Jews to the knowledge of Christ, is no fanciful speculation, but an attempt founded on the word of God. Their interest will thus be excited and their affections engaged in the work: and I need not add that it is only by combined and well-sustained exertion on the part of the entire Church, that we can reasonably expect that an enterprise of such magnitude and importance, will, to any considerable extent, be successful.

On the necessity of prayer it is superfluous for me to enlarge. It is the breath of faith; and therefore if faith discovers from the word what should be our duty and expectations in regard to God's ancient people, it cannot fail to give utterance to the feelings and desires thus awakened, in prayer. Besides, are we not commanded to "pray for the peace of Jerusalem?" Have we not the inspired example of the Apostle for our imitation in this matter—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved?" Nay, higher still, may we not regard the prayer of our Lord himself upon the cross, "Father, forgive them, for they know not what they do," as in part designed to instruct us to intercede for that guilty people; and as furnishing a strong motive to the duty, in the pledge and assurance, which, as coming from the Great Intercessor himself, it supplies, that that great national crime to which it refers will one day be removed, when, "looking on him whom they have pierced, they shall mourn?"

Allow me only to add, that the Committee, to whom the Assembly has entrusted the management of this important business, claim a special interest in the prayers of the Church. They have need to be guided by Divine wisdom, and to enjoy the Divine blessing, so that all their inquiries and measures may accomplish the end of their appointment, and terminate in the advancement of the glory of God by the salvation of Israel.

III. You will observe that the Committee are au-

thorized "to receive and prudently expend any contributions which may voluntarily be made by individuals, associations, and parishes," towards the object in view. Nearly two hundred pounds have already been received by the Committee; and there is little doubt that opportunities will occur in the course of the year, for laying out a considerable sum in the way contemplated by the Assembly. May I therefore request that, among the other objects of Christian benevolence which are aided in your neighbourhood, the claims of our Committee may not be overlooked.

Lastly: You will observe, that a leading design in the appointment of the Committee, is the collection of information respecting the state of the Jews, and the means to be employed for their conversion. I need scarcely say, that if at any time you can furnish facts of importance, or suggest hints that may be useful in these respects, their communication to the Committee will be gratefully received.

I remain, Rev. Sir,

With great respect, yours faithfully,

STEVENSON MACGILL *Con.*

Since then two baptisms of converted Jews have taken place, one in Edinburgh, the other in Glasgow, and various important steps have been adopted by the Committee, the chief of which is the appointment of a deputation, consisting of four Ministers and an Elder, to visit the Holy Land and the Continent of Europe, in order to make inquiries respecting the Jews, preparatory to the establishment of a permanent mission to that people. The Deputation left this country under the most favourable auspices in the beginning of April, and so far as their progress is known, the smile of the God of Abraham seems to continue to rest upon them. But it is unnecessary to enter upon these topics; they will doubtless be fully brought out in the Report of the Committee to the General Assembly, now convened, and will afterwards be given to the Church and to the public.

With regard to the lectures now published, under the sanction of the Western Sub-Committee, it is unnecessary to say more than that the great object was not so

much to instruct and convince Jews, as to arouse and interest Christians in their behalf. Hence the absence of controversial discussion and the fulness with which those points are dwelt upon which are fitted to draw the attention of the Christian Church, and awaken her to her duties towards Israel. It affords the Publisher much satisfaction to have it in his power to state that the object more immediately contemplated has been realized, far beyond the most sanguine expectations of the friends of the Jewish cause. The Lectures, from the beginning to the close, excited the most general and profound interest among all classes of the Christian community, so much so, that it was found necessary to have them redelivered in a different part of the city. Since then the call for their publication has been extensive and decided. And though they have been detained longer in the press, from various causes, than could have been wished, yet he cannot doubt, when it is remembered that this is the *first* course of Lectures which has been delivered in this country in connexion with the salvation of Israel—that much of the information contained in the Lectures, and many of the books referred to, are inaccessible to the general reader—that the conversion of the Jews is a *hinge* upon which many of the most important prophecies of the word of God to the Christian Church turns, and that the interest in behalf of Israel is growing, not only in Scotland, but throughout the British empire and Christendom at large, as if some great event in their history were drawing nigh: when these things are remembered, the Publisher cannot doubt that the Lectures will be generally hailed by the Christian Church as an interesting contribution to its literature and instruction. It is his earnest prayer that the best blessing of the God of Abraham, Isaac, and Jacob, may rest upon the volume, and that it may in the hands of the Spirit prove eminently useful in arousing the Church to attempt great things for the conversion of God's ancient people.

Glasgow, May 16, 1839.

LECTURES ON THE JEWS.

INTRODUCTORY LECTURE.

BY STEVENSON MACGILL, D.D.,
PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF GLASGOW.

To the Jew first, and also to the Greek.—ROMANS i. 16.

THE apostle Paul was distinguished for his zeal and his labours in converting the gentiles to the faith of Christ. In this epistle, he addresses the citizens of Rome, who had been *called to be Saints.* And he declares his wish and intention to come unto them, even as he had come to other gentiles. "For I am not ashamed," he writes, "of the Gospel of Christ; for it is the power of God unto salvation; to every one that believeth, to the Jew *first,* and also to the Greek."

It is the great means which God hath appointed for bringing salvation to every one who believeth, whatever be his nation. To the Jew, he adds, *first,* and also to the Greek. To the Jew *first.* The expression is singular, and demands our attention. "There is a noble frankness," Dr. Doddridge observes, in his note on this passage, "as well as a very *comprehensive* sense, in these few words of the apostle; by which, on the one hand, he strongly insinuates to the Jews their absolute need of the Gospel; on the other, while he declares to them, that it was also to be preached to the gentiles, he tells the politest and greatest of these nations, to whom he might come as an ambassador of Christ, both that their salvation de-

pended on receiving it, and that the *first* offers of it were every where to be made to the despised Jews." *To the Jews first.* To the Jews, the apostles first preached the Gospel of Christ: and they were the *first* who experienced its power.

Although they and their rulers had rejected and crucified the Son of God; yet, to the men of Judea, and all that dwelt in Jerusalem, Peter and the eleven *first* preached the resurrection, and salvation in the name of Jesus. "Unto you first," he concludes in one of his discourses, "God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." On the same day were added unto them about three thousand souls; and the *first* church of believers in Christ, that was formed on earth, was formed of Jews at Jerusalem. The same course was followed by the Apostle to the gentiles. In every part of the world to which he travelled, he first addressed himself to the Jews. And even after all the persecutions which he met with from his countrymen; when he was a prisoner at Rome, he sent for them to his lodging, and expounded, and testified the kingdom of God. And some, we are informed, believed the things which were spoken, and some believed not. But though numbers embraced the Gospel, the great mass of the nation rejected the Saviour: and a thick veil remained on their hearts. Even, however, in *this* state, and notwithstanding his personal wrongs, the apostle never ceased his labours and prayers for their conversion. He viewed them with pity and grief; he had great heaviness and continual sorrow, and his heart's desire and prayer to God for *Israel was, that they might be saved.* He was also anxious to secure for them kindness and compassion, among the gentile converts whom he addressed; and when, as the Apostle of the gentiles, he magnified his office, it was that he might provoke to emulation them which were his flesh, and might save some of them. He reminds the

gentile converts what Israel had been, and guards them against boasting, and treating the fallen with contempt. He points out the cause why Israel had forfeited their blessings; and assures the Romans, "that if they also should fall into unbelief, they likewise should be cut off." Finally he extends their views to happier times; shows to them a period approaching in the plans of the Most High, when not only numbers of individuals, as in the first ages, but the *great body* of the Jewish nation should embrace the Saviour, and experience the power of the Gospel.

How melancholy, my brethren, is the thought, that Christians have so generally departed from the plan of God, and the example of the apostles, in making known to men the doctrine of salvation! They have not only, till lately, employed no means to bring the nation of Israel to the faith of Christ; but they have driven them away with *scorn* from every mean of knowledge; and rivetted them in their prejudices by persecution and oppression; and when, after a long slumber, we of the present day have awakened to some concern for the advancement of the kingdom of Christ, it was to the gentile world that we *first* and almost exclusively directed our attention. The people whom our Lord and his apostles first addressed, received scarcely any portion of our compassionate regard. Nay, though in late years a better spirit appears to be manifested, yet even now every attempt for the conversion of Israel meets with many discouragements, and men of various and even opposite characters combine to oppose it. The case of the Jews is considered by many as hopeless. Their character is represented to be of so depraved and debased a nature, as to render vain every attempt to recover them. Every mean used for their conversion and improvement, it is alleged, has utterly failed. Through the long period of their history, it is said, they have been beyond others a wicked and rebellious people: in modern times, they have become still more debased; and to treat them with favour, is only to give them the opportunity of deceiving you with greater success.

Others there are, who consider the Jews to be a people doomed by God to destruction. To attempt their conversion is to oppose the Divine judgment and designs, and to set ourselves against the Almighty. Some, therefore, not only consider the attempt as vain, but presumptuous. "Shall mortal man be more just than God? shall a man be more pure than his Maker?"

Another class there are, such as Voltaire and Gibbon, who, to serve the purposes of infidelity, seek, by exaggerated pictures of the sins of the nation of Israel, to lessen the importance of Revelation. For here they allege, is a proof of its uselessness and inefficacy; and for the same unhallowed purpose, they exalt the character and conduct of the pagan nations; and while they represent the Israelites as intolerant, narrow-minded, and cruel, they represent the Romans and the Greeks as the pattern of all that is liberal, just, and generous.

Let us consider these objections to the conversion of Israel, and especially, the gross misrepresentation of these unbelievers.

In the history of the most distinguished nations and individuals, there will be found particular seasons of an unfavourable order, by which it is not fair to estimate their general character. Among the nation of Israel also, there were seasons of declension and disobedience and criminality, for which they were destined to feel the displeasure of God. Now, from these particular times, we ought not to estimate their general character.

But independently of this remark, let us direct our attention to their times of greatest criminality, and compare even these with the most celebrated nations, either in ancient or modern times. The sins of which they were guilty, were generally departure from the service of God, to the worship of idols, corruptions of their law, the rejection of the Saviour, depravity of manners, and intolerance and superstition.

Now greatly as their sins are to be lamented: yet, were the Jewish people in these respects more obstinate and stupid, as they have been called, than the

nations whom we have been accustomed to admire? Turn for a little to those nations, and let the rule which we apply to Israel be applied to ourselves. What nation, either of ancient or modern times, have not been addicted to idolatry and the most degrading superstitions? nay, how many have even wholly apostatized from the truth; and with all the advantages of Christianity, are now sitting in the darkness of paganism? And have the Jews alone been so perversely wicked, as to reject Christ and his Gospel?

Let us turn to the admired and polished nations of Europe; and do we not find among them gods many, and lords many—and do they not join, like the people of Israel in some periods of their history, the worship of inferior deities with that of the Supreme? Where is the difference betwixt the worship of their saints, and the tutelary gods of the heathen?

If the inhabitants of Italy, and Germany, and the Netherlands, notwithstanding their superstitions and debasing practices, receive the praise of superior talents and improvement; let not the nation of Israel be thought more degenerate than other nations for occasional idolatries—idolatries followed by repentance, and a return to the service of God.

But the Jews, it is said, have been always of a narrow-minded, intolerant, and persecuting spirit.

The constitution given to Israel did not allow the practice of idolatry in the land of Israel on many accounts, and among others, because this would have been to tolerate treason against their state, and the subversion of the whole system of their government. This was not intolerance, but the appointment of their law to protect their constitution against rebellion, and the subversion of their state.

Far be it from us, to defend in any degree intolerance and persecution. But if it be meant to assert, that the people of Israel were more intolerant and persecuting than other nations, we must deny the charge.

The gods of the heathen being limited and local, belonging to particular nations, countries, cities, and

families, the gods of one place did not interfere with those of another, so that there could be no question on their tolerance or intolerance. But when there arose any doctrine inconsistent with the belief and worship of any of their gods, even the Greeks and Romans were the most intolerant of nations. Here again, I ask you to compare the persecutions of these nations, with those brought forward against the nation of Israel.

Have these writers forgotten the fate of their most celebrated men? Have they forgotten the persecutions to which the first Christians were doomed by these highly extolled Romans? Or have they forgotten the torches made of the bodies of living Christians, which for several nights illuminated imperial Rome? Or have they forgotten the bloody edicts issued by even the best of their sovereigns—the massacres and the tortures commanded, and savagely executed, even by those whom in early life we have admired for their philosophy and their eloquence? But let us turn from these to more modern times. And let me ask, if there have not, in the enlightened nations of Europe, been seen persecutions of the darkest and deepest dye—long continued, and extending to every rank and sex and age? We call your attention to the persecutions of Protestants by the polished and civilized nation of France. Or let us turn to our own distinguished country; and can we fail to remember, how our religion was proscribed, our fathers hunted on the mountains, their cottages and lands laid waste, and the blood of parents and children made to flow in one common stream, by the butcheries of a brutal and infuriated soldiery?

Nor were these the effects only of mistaken religious opinions. Turn again to France, and say if persecutions were ever seen more atrocious than those inflicted by that irreligious and infidel nation? The human mind sickens at the thought of them, and seeks in vain for a parallel. If mistaken views of religion have produced evils, how infinitely greater have been those which have arisen from the cold-

blooded calculations of a worldly policy, operating on the minds of those who have cast off all religion! And if the Jews are to be held up to reprobation for a persecuting spirit, I beseech you let the nations of Greece and Rome, of France and of England, partake of the condemnation.

But I should not do justice to this subject, were I to satisfy myself with showing that the Jews were not worse than the other nations of antiquity. The blessed effects of the Divine law and institutions of Israel were great, both over that consecrated people, and the most celebrated nations with whom, by the wise providence of God, they were connected.

If you judge of them not by partial periods, but by their general history, from their commencement to the coming of the Messiah, they will be found to have risen in character, and in morals, and every quality which contributes to the happiness of a people, far above the most improved of the other nations of the world. Among them alone do you see, for many ages, any approach to true piety and holiness of character. Among them alone do you see numbers separating themselves from surrounding corruptions and devoting themselves to the service of God. In this people only do you witness contrition for sin, holy resolutions, the prayer of the penitent, the warm thanksgivings of gratitude to the great Creator, the dedication of the heart and life to God. The general manners of the nation were marked by a moral purity superior to every other people. The enormities which disgraced the gentile world were contemplated by them with horror, and punished with exemplary severity. A spirit of humanity also pervaded their intercourse with one another, and examples of tenderness and compassion will be seen, both among the laws and customs of the nation of Israel, which have never been surpassed. Among this nation there was no exposure of children, no massacres of slaves, no bloody shows of gladiators. And in the periods of greatest declensions, we still see amongst them traces of a moral character and sentiment superior to the

nations around them. Hated as they often were, from the peculiar nature of their laws, we yet find testimonies to their superiority in morals and religion, both among the gentile rulers, and some of the most celebrated authors of antiquity. If now we see them despised, persecuted, and dispersed throughout every quarter, let us not expect that poor human nature should not sometimes retaliate—that insults should not produce resentment—oppression should not lead to caution and artifice—that ill usage should not produce its effects on the mind of a Jew, that it does on every other human being; nor let us look for the openness of friendship from men whose feelings have been thrown back, swollen and recoiling, upon their hearts, by wrongs succeeding wrongs, throughout many generations.

By various events and arrangements, God, we further observe, made that favoured people the means of improving the other nations of the earth. Many were the converts made to the religion of Israel: and the truths and promises which the Scriptures contain were made known through every quarter. The knowledge of the character, will, and designs of God, and that sense of guilt and insufficiency which such knowledge is fitted to produce, made the law in various ways a schoolmaster unto Christ, and prepared the world for his coming. Accordingly, we are informed, at the first preaching of the Gospel, Parthians and Medes and Elamites, and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, all were assembled at Jerusalem to keep the feast and to worship the true God. The preachers of the Gospel, therefore, when they passed the boundaries of Judea and Samaria, found every where considerable numbers prepared by previous knowledge to hear the word of the Lord; and like him who, returning from Jerusalem on his journey, they read Esaias the prophet, and when Jesus was preached unto him, an-

swered and said, I believe that Jesus Christ is the Son of God. Nay, some acquaintance with the promises made to the fathers extended to many who continued under pagan idolatry. And we are informed by two heathen historians, that in the East a general expectation prevailed, "of a king who should appear in Judea and obtain universal dominion."

Nor should the judgments of God against the Jewish nation, for their disobedience, deter us from employing every mean for promoting their conversion.

Were you to maintain that, because they are justly suffering the sentence pronounced against them, that therefore any endeavour for their conversion and amelioration is to oppose ourselves to God, and must fail of success—were we to maintain this, we would have you to consider that, for the same reason, we should not seek the conversion of any nation, or of any sinful and unbelieving individual. For, is not every sinner doomed to punishment: yet is not every sinner called to repentance?—Nay, is not the punishment designed to turn them from their iniquities, and are not the servants of God sent forth for the purpose of their conversion? Are the Jews excepted from this general rule? This was not the doctrine, nor the practice, nor the example of the apostles. On the contrary, as we have seen, immediately after the crucifixion of the Saviour, the apostles addressed the people of Israel; and called upon them to repent and be converted, and offered them forgiveness and salvation in the name of Christ. So far were they from being discouraged in seeking their conversion, that to them first the words of life, as we have seen, were appointed to be spoken. "Unto your *first* God, having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquities." In like manner, we observed, you find the great apostle unto the gentiles, wherever he went, addressed himself first to the people of Israel. Though he was set apart for the instruction and conversion of the gentiles, he never ceased to address himself to the Jews wherever he found them—giving to each their portion in due sea-

son—teaching the gentile converts to love and to respect them—"making of twain one body in Christ, so making peace."

And what heart is so hard that the grace of God has not subdued? Or are they at present more obstinate in unbelief than in the time of the apostles? Are they worse than those who killed the Lord of life? Yet to them, as we have seen, was the Gospel preached. And from among them was not the question heard, Men and brethren, what shall we do to be saved? Nay, was it not from among them that many received the gift of the Holy Ghost by the hands of the apostles?

Without doubt the Jews have been under the just judgment of God. And, did we seek to bring them blessings on account of their innocence and righteousness, you might justly deny their claim. But the Gospel is a system of mercy and grace. The Saviour came not to call the righteous but sinners to repentance. He died for the ungodly. And now in heaven, he still seeks to save that which was lost. Were such a measure as some men would apply to the Jews meted out to themselves, we might then cry out, with the first disciples, Who then could be saved?

So far is this from being the case, that there are circumstances connected with the Jewish people which render their conversion an object of special hope and expectation.

We argue this from the long period and severity of their sufferings.

If their punishment has been long and severe, should they not be in the same proportion the objects of our compassion: should we not expect that their season of suffering is approaching its termination, and the probability of success be augmented? Our duty obviously is, respecting every individual and every nation, to follow the command of our Lord and his apostles, and to do good as God gives the opportunity: to embrace with joy every mean which is afforded us for converting the nations which sit in darkness, whether they be of the gentiles or the lost sheep of

the house of Israel; and the greatness of the evils they have endured should quicken our compassion and endeavours.

But besides these general views, there are also some of a special and singular order which are peculiar to the Jewish people. As peculiar threatenings have been denounced against them, so also peculiar *promises* have been made to them; and as the passions of *wicked* nations have rendered them the fit instruments for executing Divine judgments, so the *compassion* and the zeal for promoting the cause of Christ, which distinguish Christians, render them fit instruments for accomplishing the designs of mercy. Attend then to some of these promises.

At the giving of the law by Moses, when those judgments were threatened which have been so awfully executed, the promises of mercy and *returning favour* were also given. Read for this purpose some passages from the 30th chapter of Deuteronomy—"And it shall come to pass when those things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee." Read also from the prophecies of Zechariah, xii. 10—"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look on Him whom they have pierced, and they shall mourn for him as one that mourneth for an only child." Observe also the promise made in the 36th chapter of the prophecies of Ezekiel: "A new heart also will I give you, and a new spirit will I put within you. And I will take away the stony heart, and I will give you a heart of flesh. And ye shall dwell in the land that I gave unto your fathers, and ye shall be my people, and I will be your God." "And it shall come to pass in that day," said the pro-

phet Isaiah, in the 11th chapter of his prophecies, "that the Lord shall set again the second time to recover the remnant of the people, and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel; and gather together the dispersed of Judah from the four corners of the earth." "For I would not, brethren," said the apostle Paul, in the 11th chapter of the Epistle to the Romans, "that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the gentiles be come in; and so all Israel shall be saved. As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." And says Hosea, "and the children of Israel shall abide many days without a king, and a prince and a sacrifice; afterward shall they return, and shall seek the Lord God and David their King; and shall fear the Lord and his goodness in the latter days."

Add now to these some further particulars connected with the present state of Israel, and of the nations among whom they have been scattered.

While it was predicted of the Jews, that they should suffer numerous persecutions of the severest kind—be dispersed through all the nations of the earth—and become an astonishment and a by-word among all nations—it is also predicted, that God should be still with them, to prevent them from being destroyed by their enemies. "And yet for all that," says God by Moses, "when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them." And, says the prophet Jeremiah, in chapter xlvi. "But fear not thou, O my servant Jacob, and be not dismayed, O Israel! for behold I will save thee from afar off; and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid." With this is joined the punishment of their enemies, and by whom they were persecuted. "Fear not thou, O Jacob, my servant, saith the Lord; for I am with

thee; for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee."

Again: observe that the fulness of the gentiles seems to be intimately connected with the conversion of the Jews; and our endeavours to promote the one are thus subservient to the conversion of the other. "I say then," says the Apostle of the gentiles respecting the Jewish nation, "have they stumbled that they should fall? God forbid: but rather, through their fall, salvation is come unto the gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the *diminishing* of them the riches of the gentiles, how much more their *fulness!* For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" And, again, "I would not that you should be ignorant, brethren, of this mystery, lest ye be wise in your own conceits—that blindness in part is happened to Israel until the fulness of the gentiles be come in. And so all Israel shall be saved. As it is written, There shall come out of Zion the Deliverer; and shall turn away ungodliness from Jacob; for this is my covenant unto him when I shall take away their sins."

These predictions the facts relative to the Jewish nation amply corroborate; and thus encourage our endeavours to promote their conversion and happiness.

"The preservation of the Jews," says an eminent writer, "is one of the most signal and illustrious acts of Divine providence. They are dispersed among all nations, but they are not confounded with any. They still live as a distinct people, and yet they no where live according to their own laws and government, no where enjoy the full exercise of their religion. Their solemn feasts and sacrifices are limited to one certain place, and that has been now for ages in the hands of strangers and aliens. No people have continued unmixed so long as they have done. The northern nations have come in swarms into the more southern

parts of Europe; but where are they now to be discerned and distinguished? The Gauls went forth in great bodies to seek their fortunes in foreign parts, but what traces or footsteps of them are now remaining any where? In France, who can separate the race of the ancient Gauls from the various other people who, from time to time, have settled there? In England, who can pretend to say with certainty, which families are derived from the ancient Britons, the Romans, the Saxons, the Danes, or the Normans? The most ancient and honourable pedigrees can be only traced up to a certain period; and beyond that, there is nothing but conjecture and uncertainty, obscurity and ignorance. But the Jews can go up higher than any other nation. They can deduce their pedigree from the beginning of the world. They may not always know from what particular tribe or family they are descended, but they know certainly that they all sprung from the stock of Abram. And yet the contempt with which they have been treated, and the hardships which they have undergone, in almost all countries, should, one would think, have made them desirous to forget or renounce their original: but they glory in it; and after so many wars, massacres, and persecutions, they still subsist, and are very numerous.

"Nor is the providence of God less remarkable in the *destruction* of their *enemies*. For, from the beginning, who have been the greatest enemies and oppressors of the Jewish nation, removed them from their own land, and compelled them into captivity and slavery? The Egyptians, the Assyrians, the Babylonians, the Syro-Macedonians, and lastly, the Romans. But where are now these great and famous monarchies, which, in their turn, subdued and oppressed the people of God? Are they not vanished as a dream? and not only their power, but their very names are lost on the earth, while the Jews are subsisting as a distinct people at this day. And what a wonder of Providence is it that the vanquished should so many ages survive the victors, and the for-

mer be spread over the world, while the latter are no more!"

Brethren, while we see in these circumstances the wonderful accomplishment of the prophecies respecting this ancient, and in every view peculiar people: while we see in them the clearest proof of the inspiration of Moses and the Prophets; the confirmation of the Divine origin and authority of the Mosaic law, which, in so signal a manner, has been maintained—do we not see also many reasons to look forward with hope and expectation to those days when the predictions respecting the conversion and prosperity of this people shall be also fulfilled? Do we not see this, not only in the fulfilment of many prophecies, of various kinds, but also in their general state and condition? Separate and distinct for ages, though dispersed over every country—increasing in numbers, notwithstanding their hardships and persecutions, are they not also becoming more and more the objects of compassion and kindness; are they not also giving more frequently, in this present age, examples of movement, favourable to the hope of their conversion? Should we not therefore look forward with faith and confidence to the glory promised them in the latter day: and what a powerful and delightful testimony would thus be given to Moses and the Prophets, and the blessed kingdom of the Son of God! And should it not be the object of our endeavours and our prayers, while the judgments they have suffered by their unbelief give warning to us, to guard against those rocks on which they have been cast away? "Because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear.—For Zion's sake, therefore, will I not hold my peace; and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.—Lift up your eyes to the heavens, and look to the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell thereon shall die in like

manner; but my salvation shall be for ever, and my righteousness shall not be abolished. Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old!—Art thou not it that hath cut Rahab, and wounded the Dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and mourning shall flee away."

LECTURE II.

ORIGIN, DESIGN, AND USES OF THE JEWISH DISPENSATION.

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Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.—ROMANS ix. 4.

AT no period in the history of our race has God left himself altogether without a witness; for although the world, since the fall, has become an uncongenial clime for pure religion, and idolatry, impiety, and iniquity have abounded with fatal influence among all nations, still a series of holy individuals have been reserved throughout the most benighted and corrupt ages, who have maintained the cause of God, and set themselves to resist the predominance of sin; and by a miraculous preservation has the Church, composed of these, the pillar and ground of the truth, been continued downwards from the time of Adam, Abel, and Seth, to the present day: nor shall the chain of transmission fail until it has extended over all generations; and, as it began with the commencement, terminate only with the final close and consummation, of man's residence on the earth which we inhabit.

Although the essence of true religion has in all ages been one and the same, yet has it been enshrined in various forms of administration, adapted to the circumstances of mankind at different periods; and from this has originated what we are accustomed to term the Patriarchal, the Jewish or Levitical, and the Christian dispensations: the two former being prepa-

ratory and introductory to the last, which constitutes a complete developement of the plan of Divine mercy, and can therefore admit of no ulterior change in respect of its form or constitution, whatever progress may attend its further diffusion, or however pure, beneficent, or universal may be its influence in those latter ages of triumph which we are taught to anticipate for it, when, like the meridian sun, in high and unclouded ascendant, it shall cover the whole earth with the glorious robe of its divine and unspotted effulgence.

During the earliest ages of the history of our race, although mankind had become degenerate and corrupt ever since the fall, there was perpetuated amongst them a knowledge of those religious truths which Adam had learned and brought with him from paradise; and the longevity of human life at that period, superseding the liability to error and perversion incident to a frequent transmission of knowledge by oral communication from one short-lived generation to another, rendered unnecessary the publication of a written revelation, recording the will, the character, and the operations past and prospective of God, which afterwards came to be so essentially requisite, for the safe information and direction of a more distant posterity, to whom the light of Divine truth, if it reached them at all, came broken and discoloured through the medium of mixed and corrupted tradition. It is a remarkable fact, that in the chain of patriarchal communication no more than one link was required to convey the knowledge of Adam to the mind of Noah; for Methuselah, according to the sacred record, must have enjoyed intercourse with the great progenitor of the human race for the space of two hundred and forty-eight years, and he lived with his grandson Noah during no less a period than six hundred years. As there was no necessity in these circumstances for upholding the knowledge of pure religion by a miraculous interposition, and as it is a principle pervading the whole of the Divine government that nothing is done in vain, mankind under the patriarchal dispensation appear to have received no additional institutes

or communications from Heaven beyond what were handed down from Adam. They observed the Sabbath in commemoration of the work of creation, and in anticipation of that rest which is provided by the Redeemer in heaven after death for his people. They offered sacrifices to typify the great work of atonement which was in the fulness of time to be accomplished by the sufferings and death of the holy Lamb of God. Besides this we have no account of any further ritual worship observed among the patriarchs. The spirit of the dispensation under which they lived had a peculiar resemblance to the Christian in many of its leading and most important features. There was no burdensome ceremonial imposed upon them, as at a subsequent period—nature was their temple, and the true worshipper was only required to worship God in spirit and in truth. Of the history of that ancient and remote period we have only a few brief records, and it cannot be expected, that any thing approaching to a full and detailed view of the nature of the patriarchal dispensation can be supplied. Much less can we pretend to unfold the origin and progress of that general apostasy by which it was forsaken, for the corruptions of idolatry, under the various forms of Sabaism, or the deification of the sun, moon, and stars; hero-worship, or the apotheosis of departed kings, warriors, legislators, and other distinguished personages, who were exalted to the rank of gods; or Pantheism, under which every object of nature, even the lowest and vilest, was worshipped, as constituting part of that universe which was substituted in the place of its divine Creator as the object of religious adoration by a blind and degraded race.

Perhaps of all the periods of decay and threatened extinction through which the cause of pure religion ever passed, the darkest and the most critical was that which occurred at the close of the first or patriarchal, and the beginning of the second or Jewish dispensation, when the descendants of Shem and Japheth, no less than the Canaanites, or posterity of Ham, were become indiscriminately involved in the

guilt and darkness of an all-engrossing idolatry. The Chaldeans, the Egyptians, and all the other empires then existing on the face of the earth, forgetting the lessons that had descended to them from antiquity, and also the reformation and warning which accompanied the deluge, and for some time followed that event, made gods of the host of heaven, and of the basest terrestrial objects, not excepting the brute creation, and even creeping things, and precipitated themselves into all the vileness and immorality connected with the extinction of the principles of pure religion and the substitution in their place of every licentious, superstitious, and degrading form of false worship. At this eventful crisis, when the earth was filled with the deepest pollution, both spiritually and morally, did God interpose, and call to himself Abram, the son of Terah, a native of Ur of the Chaldees, to constitute him and his family witnesses for the truth, a people distinct from every other, a nation of priests, and prophets, and saints, retaining among them the purest and most sublime principles of religion and morality; maintaining a ritual emblematic of the blessings of that latter dispensation under which we now live, and governed by a code of civil law and ordinances of a local and temporary description, admirably adapted to preserve them distinct from all other nations, and thus to subserve the high design of rendering them the organs for transmitting pure and unmixed the knowledge of the true God through the long night of darkness which elapsed previous to the introduction of the Gospel dispensation. And if we carefully estimate the dealings of God towards this remarkable people, we shall admire even more the moral miracle of saving them so many ages from the prevailing corruptions of a world overflown with idolatry and iniquity, than even the natural miracle connected with the preservation of Noah and his family amid the perils of that overwhelming inundation in which the generation of their contemporaries indiscriminately and miserably perished.

With respect to the divine origin of the Jewish dis-

pensation, we may warrantably affirm, that there can be no historical truth whatever better accredited or more completely ascertained. You are to bear in mind that the Jews have always lived in the centre of the civilized world: that they have been more or less connected with the great revolutions which occurred in the ancient monarchies, and which form the subject of general history: and though their antiquity is very high, it was nevertheless so far from being lost amidst those mists which involve the early existence of much more modern but illiterate nations, that their great lawgiver became their historian, and the whole transactions connected with their earliest origin were early committed to writing and carefully preserved. The light of civilization and learning originally sprung from the East, and accordingly, four hundred years before the Trojan war, while Greece and Rome had not yet taken their place in the scale of nations, and the inhabitants of the whole of Europe were a race of wild illiterate savages, the Jews were a formed nation, holding treaties, waging war, and carrying on intercourse with the most ancient and civilized dynasties, such as the Egyptian, the Persian, and the Assyrian. There is a danger of transferring a prejudice naturally derived from the uncertainty of the early history of our own and other European nations, which have emerged from a state of barbarism at comparatively a late period in the annals of the world, to the whole range of historical information; and because we find ourselves lost in fable when we attempt to penetrate beyond the beginning of the Christian era, in tracing the early accounts of our own and neighbouring nations, we are apt to attach an undue suspicion even to the most valid documentary evidence, on finding that it relates to events as much prior to the Christian era, as that is to the day in which we live. But it ought to be kept in view, that even the most ancient facts relative to the history and condition of any people, provided they are properly authenticated and confirmed by evidence, cannot and ought not to be overturned and laid aside by mere

prejudice. We would smile at the incredulity of an aboriginal American, or of the inhabitant of any newly discovered island of the Pacific, who, because he could not confide in the accuracy of the traditions of his own tribe or country, to the distance of a few generations, should therefore pretend to disparage or deny the history of Britain or of France; and aver that there was no such prince as William the Conqueror, or no such transaction as the National Union between Scotland and England.

There was a remarkable incident connected with the transmission of the Books of Moses, about nearly half the interval between the time when they were written and the Christian era, or about seven hundred years before the birth of Christ, which shows that they not only then existed, but that they existed in precisely the same form as at present. After the ten tribes had been carried into Babylon, the king of Babylon, to people the desolate country, sent colonies of his heathen subjects from Babylon and Cuthah, and Ava and Sepharvaim, to dwell in Samaria, and thus originated the nation afterwards known in history as the Samaritan. You find it mentioned in 2 Kings, xvii. that the community thus located in the vacant cities of the Israelites, being harassed by lions, sent a request to the king of Assyria, to provide them with means of instruction, that they might be taught how they should fear the Lord. The result was that a priest of Israel was sent to perform this duty: and the whole population, though they inconsistently continued to cling to their former idols, nevertheless became also worshippers of the God of Israel. The Samaritans received the five Books of Moses, or the Pentateuch, which they esteemed sacred and inspired—and the Samaritan Pentateuch still exists to the present day identically the same with that of the Jews, with the exception of such discrepances as may have unavoidably arisen from errors in transcribing it. Now when you keep in mind that the Jews had no friendly dealings with the Samaritans, you cannot conceive that two nations so inveterately hostile could ever have combined to

deceive the world, as to the antiquity and genuineness of the Books of Moses. Thus then we arrive at an important point in the proof of the divine origin of the Jewish dispensation. You have the most incontestable evidence that the Pentateuch could not have been written either at or subsequent to the period of the dispersion of the ten tribes, but was then universally acknowledged by the whole Jewish nation as a faithful and inspired record of God's dealings with them, from the call of Abraham to their establishment in the land of Canaan. The moral, the civil, and the ceremonial laws of the Jews, must have been then the same as now—that is, the same as delivered in the Books of Moses. Thus then we find that more than two thousand five hundred years ago, and within seven hundred years of their deliverance from Egypt and their passage through the wilderness and establishment in Canaan, the Jews were in regard to the Scriptures, their customs, and their belief, the very same as they still are. The question then comes to be, were they deceived into an adoption of the Pentateuch, as a true and inspired history of their nation at any time within the period of the seven hundred years; or did they combine to deceive the world by putting forth or supporting this narrative, though they knew it to be an idle and wicked fabrication? That they could not be deceived is manifest from this very simple but conclusive fact. The Pentateuch ordains them to observe certain annual feasts and other institutions, such as circumcision, sacrifice, the worship of the tabernacle, and so forth, for certain special reasons. It commands them for instance to keep the Passover, because their forefathers, by keeping this solemn ordinance, escaped from the last and greatest judgment which, on the night of escaping from Egypt, involved the death of the first-born of their oppressors. Now the Israelites actually kept this feast or they did not, for the reason assigned. If they did not, they could not but know the book which ordained such a rite never to have had any authority, and therefore to be false; but if they did keep it, they must have

known the authority on which they did so, in other words, have known the truth of the Pentateuch. The question then comes to this point, as the Jews could not be deceived themselves, did they combine to deceive the world, and pretend that those things took place which the Pentateuch describes, and which their institutions commemorated, although they knew that they had in reality no foundation whatever in truth? If they were guilty of such an imposture, it must have been for some end. The most probable one that could be imagined would be their own honour and glory. But nothing could be less secured than this by the actual history of the Pentateuch. It is a record of their national rebellion and perverseness, of the murmuring, the unbelief, and the sins of their fathers, and the many judgments incurred, both in the wilderness and on subsequent occasions, by their repeated transgressions. But the scheme would not be more absurd than impracticable. How could the Jews expect the surrounding nations to believe the events narrated in the Books of Moses, if they did not take place? Would the Egyptians, who had never held them in bondage, admit the reality of the miracles connected with the Exodus—would the Canaanites, who had never been vanquished by them, allow them to take credit for the wonders connected with their establishment in the land of promise?

But in addition to the historical argument for the divine origin of the Jewish dispensation, we are supplied with the evidence of miracles and prophecies of the most unquestionable and decisive nature, demonstrative of the same fact. And further, the special providence under which the Jews lived as a nation, by which judgments and mercies were severally allotted to them, according as they remained faithful in their allegiance to God, and walked in his statutes and ordinances, or swerved into idolatry and transgression, was an additional and most remarkable as well as continued proof of the divine origin of that dispensation, and of those institutions to which the support of providential retributions was so peculiarly extended.

Whilst they enjoyed the countenance and favour of God, there was no emergency so great, no combination of enemies so numerous and threatening, and no condition so perplexing and discouraging, as to present them with any just ground for dismay or terror: but, on the other hand, did they incur the forfeiture of the Divine approbation, the punishment of their iniquity was sure to overtake them, let them use every precaution to secure themselves against it that they could—and whatever were the alliances by which they were induced in policy to strengthen themselves, or the bravery and skill with which they managed their affairs, the result was invariably calamitous; and such as to demonstrate that no deliverance can be obtained by those whom God, in his infinite righteousness, has resolved to visit for their transgressions. Nor did the distinction arising from this cause continue only during a certain period of the Jewish history, but spread itself over the whole course of their national existence, and even in their present dispersed and rejected condition, may we perceive them to be dealt with on principles which accord with a retributive dispensation.

The direct and superintending providence thus exercised for the support and vindication of the Levitical dispensation, has been adopted by Dr. Warburton, as of itself a sufficient and invincible argument for the divine legation of Moses, and consequently for the divine origin of that dispensation which he was appointed to establish. Other lawgivers, he contends, felt themselves compelled to revert to the awful sanctions of futurity, to give weight and authority to their enactments; but Moses could dispense with motives drawn from this source, and appeal to a present retributive superintendence, in support of the laws and institutions which he delivered. But whilst we admit in a great measure the force of this argument, we demur to the principle, that the sanctions of futurity were altogether excluded by the prospect of temporal rewards and punishments, from giving their own peculiar and sacred weight to the Jewish dispensation. We regard the prospect of providential retribution, rather as su-

peradded to the doctrine of man's responsibility in a future state, to afford greater security for the obedience of the Jewish people to the peculiar system which they were appointed sacredly to reverence and obey. It made godliness profitable to them in all things, having, in an eminent degree, the promise both of the life that now is, and also of that which is to come.

But instead of enlarging at greater length upon this part of our subject, let us now proceed to direct your attention to the second branch of the lecture, and illustrate the design and uses of that remarkable dispensation, whose divine origin we have endeavoured to establish. We have already seen, that at the time of the call of Abram, the world was immersed, to an unprecedented extent, in ignorance and idolatry; and that the patriarchal dispensation, characterized as it was by the spirituality of its worship, the universality and benignity of its principles, and the simplicity of its ritual, was incapable of withstanding the strong tendency to demoralization and apostasy, by which, at last, it was completely borne down and carried away. The primary design of the Jewish dispensation was no doubt therefore to supply the ends which had failed to be accomplished by the patriarchal dispensation, to provide a barrier sufficiently strong to resist the encroachments of superstition and idolatry, to preserve and transmit, from age to age, the knowledge of the true God, together with his worship; and above all, to prepare the world for the coming of Christ—and the introduction of that more perfect and abiding dispensation which has now been established. Even as at the creation, the light which, at its first formation, was enshrined in no particular sphere, but universally diffused, and therefore far too attenuated and feeble for the use for which it was formed, was at length taken and condensed in the solar orb, that it might issue forth, not in diverse and contending rays, but in one strong and united blaze; so, in like manner, the knowledge of God, which, in patriarchal times was confined to no temple, and committed to the care of no particular nation or class of men, but was left at

large, until, in that divided state every ray of it was successively absorbed and extinguished, was now at length concentrated and fixed by being specially committed to the charge of Abram and his posterity, and associated with institutions which should perpetuate it in its purity and integrity to the latest times. At first, indeed, with the exception of the rite of circumcision, and the circumstance of withdrawing him from the land of his birth, to reside in another nation, we find no special rule of life of a positive nature imposed upon Abraham or his immediate descendants. For, at this time, as the race of the patriarch had not yet increased to the magnitude of a nation, many of those forms and ceremonies, those festivals and laws which were afterwards ordained, were still unnecessary. And it would seem, as if in order to show that external rites formed no essential part of genuine religion, and that the existence of them when they did come into use was to constitute a preventive against the encroachment of idolatry and ignorance, God was pleased to defer the institution of them till the furthest possible period, when to dispense with them any longer would be injurious if not impracticable. Abraham, Isaac, and Jacob, lived accordingly under the same form of the administration of the covenant of grace with the first patriarchs. They, no doubt, had received the promise, that of their race the Messiah should spring, and that thus, in their seed, all the nations of the earth should be blessed. But as domestic instruction and parental authority were sufficient to preserve the knowledge of true religion, and of this great promise in their family, without any other means, we do not find any ceremonial or ritual duties ordained to them. And accordingly the state of religion in the days of Abraham and his immediate descendants, revived and promoted as it had been by the promise given to them, and, at the same time, not burdened with any extraneous and cumbrous ritual, was a nearer approach to the purity and simplicity of the Gospel economy, than distinguished either the prior or subsequent ages of the world. And on this account, it is, that the

apostle Paul, and the other inspired writers of the New Testament, so frequently refer to this particular period in the history of the Divine dispensations, and illustrate the doctrines of the Gospel, more particularly its nature as a system of free grace, and of universal and permanent ordination, by the call of Abraham and the promise given to him.

In process of time, you are aware, the children of Israel became a great nation, and having entered Egypt in an honourable capacity, as the relatives and brethren of Joseph, who held the highest office of the state under the king, they were ultimately reduced to a state of the most grievous and cruel bondage, by the future rulers of the country. At length, God heard their cry, and remembered the covenant made with Abraham; and raised up Moses, to whom he gave a divine commission and miraculous powers, to accomplish the deliverance of the captive people, and to lead them to the possession of the land of Canaan, which had been given to them by promise for an inheritance. On their arriving at the base of Mount Sinai, God revealed himself to them in an ever-memorable manner, as their King and their Lawgiver, speaking to them from its summit canopied with smoke and fire, whilst thunderings and lightnings, and the sound of a trumpet exceeding loud, issuing from the mount, attested the solemn grandeur of the occasion, and filled the minds of the people with the deepest awe and terror. The character of the Sinaitic covenant, then established, is to be sought for, partly in the circumstances in which the Israelites came out of Egypt; partly in the general state of moral and religious apostasy and darkness in which the world at large at that time lay; and partly in the subsequent dangers and temptations to which the interests of revealed religion would be exposed during the course of the future history of the Israelitish commonwealth. And accordingly we find that a three-fold institute was presented to the people, comprehending first and chiefly the moral law, contained in the ten commandments; the ceremonial or ritual law, embodying a typical repre-

sentation of the great truths of salvation, and constituting a visible and impressive representation of the fundamental principles of true religion; and lastly, the civil or political law, regulating the administration of temporal affairs, and drawing a line of demarcation around the Jewish nation, which seemed effectually to separate and distinguish them from every other race. The concurring effect of these several codes, was to terminate in the production of one great and important end; to prepare the way for the coming of Christ, the establishment and confirmation of the Christian dispensation, and eventually the universal enlightenment and restoration of the whole world, to the worship and service of the one Living and True God.

In the days of Abraham, the lamp of true religion was rekindled in the midst of profound and universal darkness; and put into the possession of this patriarch, that he might transmit it to his posterity: and, accordingly, when God selected him for this high honour, he intimated, at the same time, his full confidence, that he would prove faithful to the trust reposed in him. "For I know him, said Jehovah, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

But during the severe and lengthened course of bondage to which they were subjected in the land of Egypt, the Israelites, as might readily be expected, lost much, both of their family virtues, and of their family privileges. The corroding chain of slavery had entered into their soul. Ordinances had become neglected or been laid aside. Oppression had degraded their minds as well as their bodies. Even Moses, their future lawgiver, had not been circumcised according to the command given to Abraham, until he had arrived at the state of manhood. Now we read that the Law was added because of transgression,* till the seed should come to whom the promise was made. It was a publication of that pure and eternal

*Gal. iii. 19.

code of religious and moral duty, which mankind, when abandoned to themselves, not merely violate, but actually become ignorant of its very nature and first principles, until they are instructed in it by the word and Spirit of God.

And the necessity of publishing the moral law to the Israelites, in all the purity of its principles, and in all the sanctity of its obligations, with a view to prepare them for being the children of Abraham, not merely in a natural or civil but in a far higher and more important manner, in a religious and spiritual point of view; in other words, in order to prepare them for serving the end for which Abraham was called; living in covenant with God, receiving and cherishing the promises; and being the witnesses and servants of Jehovah, in the midst of a world lying in wickedness, is apparent from what takes place in the experience of every individual who is at any time led to embrace the Gospel of Christ, and to turn from a state of impenitence and sin, to become a new creature. The flames of Sinai must be apprehended with trembling awe, before the still small voice of mercy which emanates from Calvary can be attended to with a suitable degree of interest and affection. The rigours of a fiery law must have shaken and penetrated the soul with its conviction, and cut off all hope, on the part of a sinner, of finding salvation through his own merits, before he can turn an inquiring and profound regard to the gracious provision made for his salvation by means of the Gospel. Under the degrading bondage of sin and Satan have we all lost a spiritual and a full knowledge of the purity and the perfection of the statutes of heaven; and therefore it is, that the same law which was published to the Israelites from the burning mount requires to be revealed to every conscience by the Holy Spirit, in order that it may convince us of our sin and misery and condemnation, and serve as a schoolmaster to bring us unto Christ.

Such, then, was the use of the moral law, as a transcript of the Divine perfections, as a record of the

immutable claims of God, as a revelation of that perfect righteousness which it is necessary to possess, either actually or by imputation, in order to our acceptance. It is fitted to humble transgressors under a sense of sin, to open their eyes to an apprehension of their guilt and danger by nature, and to lead them to desire and cherish the offer of a free and full forgiveness, presented to them on the ground of the Redeemer's merits and sufferings, and as the fruit of his obedience.

The ceremonial law was, in its essence and design, an adumbration or shadow of the glorious gospel, and was eminently fitted to supply, when spiritually understood, that consolation and hope which the guilty feel themselves to require in the sight of God. It consisted of various ritual observances and acts of worship, which had each its own typical import and meaning, and when combined, represented, in a very full and significant manner, the nature and principles of evangelical religion. Even its very imperfections had for the time their use, and are calculated to inspire us with a profound conviction of the wisdom of its divine Author. It was in many respects dark and enigmatical, and only to be fully apprehended, at least in its more recondite lineaments and bearings, on being examined under the full light of the Christian dispensation. But this very circumstance evidently confers on it the dignity and the weight of prophetic manifestation—as coincidences unperceived formerly, but now clearly recognised, show that a representation so perfectly and minutely accurate and faithful, could not be the work of human contrivance, but of heavenly design. And then too, its *nature*, as a system of carnal ordinances or external observances, though it might seem liable to turn away the minds of men from spiritual and moral duties, to mere ritual and ceremonial compliances, as it often did, yet had its use; which abundantly justified the mode of its institution in this respect. In that, the infancy of the world, the minds of men, as is too frequently the case still, were more affected and governed

by imposing representations which affect and impress the senses, than by pure, simple, and naked truth. Such was in a particular degree the case with idolatrous nations. An absolutely spiritual worship, stripped of all ceremony and form, would have been in danger of perishing in neglect in these circumstances. The Israelites, sufficiently inclined to go over to idolatry in any case, would have pursued this course with a more fatal proclivity, had not their own forms and ceremonies supplied a bond of attachment which endeared to them the religion of their forefathers in a peculiar manner. Ceremonies, besides, then served much the same purpose that books do at present. They represented the past, and announced the future. They were historical monuments. When children saw the various parts of religion exhibited in ceremonies, it put them upon asking their parents the meaning and design of what they saw; and thus, as it were to draw from them a more extensive and accurate knowledge of the works and ways of God than in their circumstances they could otherwise ever obtain. Even the burdensome character of the ceremonial ritual—its numerous minute ordinances and forms, had its use, in as much as it served to make those who groaned beneath it, to look forward with desire to the more spiritual and generous yoke of the gospel. The whole form and texture of this dispensation was a proof, that it was merely temporary in its continuance, and designed to vanish away. All its various oblations had an evident typical reference to the sacrifice of Christ, and the atonement made by his blood, for the sins of the world. Even the reverence shown for the temple, as the place where Deity was manifested, and to which the tribes went up; and, towards which the Israelite, wherever he sojourned in a foreign land, still turned his face while he offered up his private devotions, was a recognition of the honour and confidence due to the great Mediator, God manifest in the flesh, through whom alone our prayers can find acceptance with the Father. The office and duties of the High Priest, particularly

on the great day of atonement, when he entered into the most Holy Place, not without blood, has been so fully and interestingly applied to Christ, by the inspired writer of the epistle to the Hebrews, that you cannot find, any where, a more instructive description of the design and uses of the Jewish dispensation, than in reading that magnificent epistle, on this and the other subjects which it embraces. The Paschal Lamb was, in so many respects, typical of the Lamb who taketh away the sins of the world, that even the most incredulous must be astonished at the minuteness and extent to which the similarity can be ascertained. The Church, in the wilderness, constitutes so vivid and picturesque a representation of the progress of believers towards the eternal world, the pilgrims towards the spiritual Canaan, that nothing can be more pathetic, nothing more instructive, and nothing more fitted, at once, to afford both warning and encouragement, to beget distrust of ourselves, and confidence towards God.

But we hasten to advert shortly to the political institutions of the Jews, which, in so far as they were peculiar, were evidently intended to restrict and discountenance any undue intercourse between them and other nations, and thereby to afford a security for the safe transmission of the true knowledge of God to future generations. The distinct allocation of the land to particular tribes and families, to whom it belonged in perpetuity, so that if ever a possession came to be alienated, it afterwards returned to the original proprietors; the institution of the year of jubilee, when a general release took place, both of individuals who had been reduced to a state of slavery for debt, and also of property which had fallen into the hands of strangers; the payment of tithe, for the maintenance of the tribe of Levi, and the general support of religion and education; the laws respecting ceremonial purity, and the constant attention required to prevent the violation of them; the necessity of the males and heads of families repairing to Jerusalem three times a year to worship at the public solemnity:

these, together with a variety of others, were designed to make the Jews more exclusive and less disposed to mingle with the inhabitants of the surrounding states than perhaps has ever been the case with any other nation. During the existence of the Jewish dispensation, the cause of true religion, now so distinguished for its aggressive and missionary movements, stood upon the defensive, and the walls and bulwarks of Zion seemed to represent the danger to which it was exposed from without, and the necessity of securing its safety by means of resistance and zealous precautions. Such indeed at that period was the prevalence of idolatry and the awful demoralization to which the heathen world was reduced, that, in order to prevent the entire obliteration of every trace of true religion, it was rendered absolutely necessary to cast as wide and as deep a trench of separation as possible between the small army of the faithful and the multitudinous hosts of their uncircumcised and profane opponents. And there was another end, materially subservient to the verification, and therefore to the strength and value of prophecy, gained by that part of the Jewish law which required a genealogical account of the descent of every family and of every branch that sprung from it to be carefully preserved. By this means was it known that, in the person of Jesus of Nazareth, however obscure and humble his origin, were fulfilled all these ancient and venerable predictions which limited and defined the race and lineage from which he was to spring. In short, the design of the whole Law—moral, ceremonial, and political—was ultimately one and the same. It was to prepare for the introduction of the Gospel dispensation, and to constitute a scaffolding on which this great and glorious superstructure might be erected. The building erected, the subordinate and preparatory machinery has been superseded, and there is now no longer any glory in the ministration of the letter, by reason of the glory that excelleth, connected with the ministration of the Spirit.

1. Before drawing the lecture to a conclusion, it

may be proper to illustrate some of the uses to which the consideration of the nature and design of the Jewish dispensation ought to be applied. And, first of all, we should certainly derive an argument for gratitude from the contrast between that dark, burdensome, and carnal ritual, and the spiritual and life-inspiring dispensation under which it is our distinguished privilege now to live. "After that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block and to the Greeks foolishness: but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

When Moses descended from the mount he put a veil over his face, which the apostle, writing to the Corinthians, interprets as typical of that dispensation of which he was the commissioned author, "So that the children of Israel could not steadfastly look to the end of that which was abolished. But now all things are made manifest, for Christ, who is set forth crucified amongst us, is the end of the Law for righteousness to every one who believes; and in him prophecies have found their fulfilment, the types under the Law their realization, and the promises given to the fathers their high and glorious accomplishment. The work of atonement, which was darkly figured forth under the Law by the high priest entering once every year into the Holy of Holies, not without blood, has now been fully established; and in the resurrection of Christ from the dead and his ascension into heaven, where he ever lives to make intercession for us, what a magnificent and joy-inspiring prospect of the transcendent plan of Divine mercy are we now permitted to contemplate! The figures of heavenly things have become for ever swallowed up in the bright realities to which they referred; and their interest has ceased even like that of the picture of a city to one who has the real city before him in all its splendour and

life and magnitude. Paul interprets the Jewish high priest to represent Christ; the outer tabernacle this world; the inner tabernacle, or Holy of Holies, the kingdom of heaven. But what use any more for the scenic adumbration when the actual reality is set before us in the real entrance of this glorious personage into the heavenly sanctuary? How truly can it now be said that life and immortality are brought to light by the Gospel! The rent veil of the temple announces that peace has been established between God and man—heaven and earth; and that every obstacle to the return of a penitent and believing sinner to the mercy of God is for ever and completely taken away. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, and having an high priest over the house of God, let us draw near with a true heart, having our hearts sprinkled from an evil conscience and our bodies washed with pure water; and let us hold fast the profession of our faith without wavering, for He is faithful that promised."

2. But further: We ought to learn from this subject the awful depravity inherent in human nature, which, in the days of Abraham, involved the whole world in thick darkness, and which afterwards often induced even the chosen people of Israel to fall into backsliding and sin, and thereby involved them in many portentous judgments, which should operate as a warning to the latest ages.

Such is the universality of influence, and uniformity of operation, with which the law of sin and death, under which all men are placed by nature, operates, that the wickedness of the latest ages of the world shall only be the repetition of evils which existed and were condemned since the earliest generations of the human race. It is not, then, instruction alone, nor warning, nor remonstrance, however long or solemnly reiterated, that can constitute a sufficient antidote to sin—the malady lies too deep to be reached by such remedies: and nothing but the convincing and converting power of the grace of God is adequate effectually to deliver any from the force of those degene-

rate and corrupt tendencies which prevail, with a successive and lamentable ascendancy, over one race after another of the fallen and short-lived generations of men. The modes in which sin developes itself, under different circumstances and at different times, may, to a certain extent, vary—one vice, or one phasis of evil, may give way to make room for another—every age may have its own distinctive character; still, beneath all this diversity of external appearance, there exists a singular uniformity in the principles which govern the human mind:—and the same causes which operated in producing those instances of memorable depravity and ungodliness which the page of ancient history records, may still be traced, acting with undecayed vigour, and unshackled influence, over the men who at present occupy the theatre of human life, and who fill its various scenes, whether of luxurious opulence, frivolous dissipation, engrossing business, or sordid poverty.

A striking illustration of the truth of this observation may be found, by attentively examining the history of the people of Israel, and viewing all its varied aspects and bearings in connection with those principles that gave rise to their ever-recurring declensions, from a state of occasional piety and reformation, into the habitual practice of idolatry, rebellion, and every species of wickedness. They are discovered to be, in all respects, the appropriate representatives of that fallen and sinful nature which all mankind equally inherit. In them, we may see, as in a glass, the image of ourselves. However distorted the appearance, or however unattractive the features of the representation may be, truth requires, that we acknowledge it for our own. Their inconsistency, their ingratitude under the enjoyment of so many mercies, their incessant proneness to murmur and rebel, their readiness to turn aside and adopt the corrupt customs of the gentiles, instead of abiding by their own pure and holy laws; their neglect of God in circumstances of prosperity, and their forced return to him, when adversity compelled them to seek his favour and to

rely upon his aid: all these constitute the outlines of a character, not peculiar to them alone, but revived with a powerful accuracy and truth, and with a melancholy fidelity, in the history of every nation, community, family, and individual of the human race, so long as they are left to the operation of those principles which prevail in their naturally deceitful and desperately wicked hearts.

In the 106th Psalm, the inspired psalmist recounts, in a most interesting and instructive manner, all the wonders and mighty works connected with their deliverance from Egypt, their passage through the great and terrible wilderness, and their introduction into and establishment in the land of promise. In this beautiful song of praise, so rich in memorials of the Divine power and goodness to Israel, and through them to the human race at large, there is interspersed many a darker line, in deep and humiliating contrast, commemorative of the many unworthy returns of that people, and of the grievous sins which marked their conduct at the very time when they were so largely and eminently distinguished as the objects of the Divine care and beneficence. "Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies, but provoked him at the sea, even at the Red sea. Nevertheless he saved them for his name's sake, that he might make his mighty power to be known. He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy. And the waters covered their enemies; there was not one of them left. Then believed they his words; they sang his praise. They soon forgat his works; they waited not for his counsel; but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, and Aaron the saint of the Lord. The earth opened and swallowed up Dathan, and covered

the company of Abiram. And a fire was kindled in their company: the flame burnt up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgat God their Saviour, which had done great things in Egypt—wondrous works in the land of Ham, and terrible things by the Red sea."

That portion of the history of the Israelites to which more immediate reference is made in this place, you find recorded in the 32d chapter of the book of Exodus. Moses having been called to go up to meet God in the mount, and receive the law, remained there forty days, a period corresponding to the length of time during which Christ was tempted in the wilderness: and also the same with that which again elapsed between his resurrection from the dead and ascension into heaven, during which he repeatedly discovered himself to his disciples, and taught them, as God now did Moses, the things pertaining to that spiritual dispensation, which they were to be his instruments in establishing. Impatient of the prolonged absence of their leader, the fickle and inconstant Israelites resolved to continue no longer in a state of calm expectation; but conceiving, perhaps, that Moses had perished, and that the object of his mission had thereby become frustrated, they resolved on falling back into the practices of Egyptian idolatry, and of participating in those sinful excesses and pleasures which the appointment of an idolatrous festival permitted them to indulge. Hence they went to Aaron, and with the insolence and impetuosity characteristic of a people broken loose from every restraint of religion and authority, and determined on evil, they said unto him, "Up, make us gods which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." The sinful facility with which the consecrated high priest of God yielded himself on this occasion, to be the instrument of executing the sinful wishes of a clamorous and rebellious people, affords a memora-

ble instance of weakness and timidity: very far from what might have been anticipated from his office and character. We need not enlarge upon the guilty scene which speedily ensued. Those voices which had recently been lifted up on the banks of the Red Sea, in celebration of the high praises of God, in strains of the loftiest exultation, are now again awakened, but in how different a manner, and on how opposite a theme! The lewd excesses and the wild chantings of a Bacchanalian carnival at once defile and degenerate a people, who had so recently dedicated themselves, both publicly, in their collective capacity, and also privately, as individuals, to serve the living and true God, and him only, all the days of their lives! It was no small evil, that they could so easily forget a distinguished servant of God, who had shown so deep an interest in their cause, and who had so often exposed his life to imminent danger in their behalf—and who had been the honoured instrument of working out so great and honourable a deliverance for them, as had been the case with Moses. But, all other considerations are swallowed up, in the amazement and the indignation which their conduct is fitted to excite, from the circumstance that they forgot even God, their Saviour; him whose love had been set upon them of old, even before the days of their fathers, and who never ceased to remember the covenant which he had made to distinguish them above all other people; him whose praises they had been taught from their earliest infancy, and whose worship their oppressed parents would not be persuaded altogether to forego for all the terrors of Egypt; him, in short, who had wrought signs and wonders before their eyes, miracles of power and goodness, which, in point of number, magnitude, and interest, exceeded all that had ever taken place since the creation of the world.

Whilst the expression "God the Saviour" may apply with equal propriety to the Godhead generally, the Father, Son, and Holy Ghost, and whilst it is actually given to the Father, 1 Tim. i. 1, where Paul

announces himself as "an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;" still, there can be no doubt, that it serves more particularly to designate the Son, who is emphatically and preeminently styled *Jesus*, or the Saviour, because the office of saving our sinful race was devolved upon him more immediately as his work. We are in danger, perhaps, of entertaining too inadequate ideas of the extent of knowledge which the patriarchs, and generations of men who lived under the former dispensation, were allowed to possess concerning the work of redemption in general, and the character and person of Christ in particular. There are several intimations in the New Testament, which would seem to make it appear, that Christ was spiritually made known and revealed to the Israelites during this period of miracles, in a manner the most interesting; and that the means appointed for their bodily sustentation were in truth types of that spiritual nourishment which they who receive him in faith derive from believing upon him. "For Egypt was glad at their departing, for they were afraid of them, and he filled them with the bread of heaven. He opened the rock of stone, and waters flowed out. And they did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ. And God brought forth his people with joy, and his chosen with gladness. For why? he remembered his promise. But they forgat God their Saviour, who had done great things in Egypt."

The sin of the Israelites, then, we feel warranted in concluding, whilst it consisted in renouncing that pure worship of Jehovah which is incompatible with the use of images or any other sensible representation whatever of the Most High, implied more particularly, the rejection of Christ, who is in a special manner the Saviour and the Shepherd of Israel, and who in the wilderness had shown in an eminent degree this to be his character, by making seasonable and mira-

culous provision for their wants temporal and spiritual. And if we are right in assigning this interpretation to the text, how exceedingly aggravated was their guilt! We mean not to lessen or extenuate what to some may appear to be the whole amount of the sin connected with this part of their history; namely, the ingratitude connected with the rejection of that merciful Jehovah, who had so graciously cared and so bountifully provided for them, from the day he had brought them up out of Egypt to that very time. There is no small guilt in forgetting, as many do, the God of providence—and were it not for the prevailing frequency of the sin, there cannot be a doubt but it would be viewed in a much more serious light than is often the case. But the charge brought against the Israelites, that they forgat God their Saviour, implies much more than a neglect of that bountiful Benefactor, who had rescued them from the house of bondage, made a way for them through the sea, and gave them manna from heaven and water from the rock. It implied a renunciation arising from unbelief, of Christ, and of the benefits of his redemption, in so far as these were then known to them; together with an accompanying disbelief and contempt of that great scheme of mercy and salvation, of which their deliverance from the thraldom of Egyptian bondage, and their being separated to constitute a particular people in the midst of the nations, was destined to become subservient as a link in the chain of providential preparation, with a view to the advent of the incarnate Redeemer.

The particular events which fell under their immediate experience, illustrious as they were in their own nature, as manifestations of the Divine power and goodness, were far from constituting the sole or even the chief grounds which they had for loving and confiding in God their Saviour, and for resisting far greater temptations than they ever actually encountered *to seduce them from their allegiance.* For even according to the lowest estimate that can be put upon their knowledge respecting the work of salva-

tion, they must have understood that it was the design of God to promote an end no less momentous and interesting than to deliver mankind from the guilt of sin, the power of Satan, and the dominion of the grave, and to introduce them, through the merits of a Redeemer, into an immortality of glory and of unmingled blessedness. For to conceive any thing else would be to suppose them, notwithstanding their peculiar privileges, to be as ignorant, or even more so than the surrounding heathen, many of whom were not altogether destitute of some obscure anticipations respecting the exaltation of mankind to a better state of existence in a future life. And if this was the state of knowledge of the people of Israel; if, together with all they themselves saw and experienced of the goodness of God their Saviour, they were permitted to look forward in faith to the ulterior developements of that economy of mercy of which their own deliverance from Egypt formed a type and a pledge; if they saw, however far off, the day of Christ, and the benign effects which his death should be attended with, and how through him all the nations of the earth should be blessed; if the blessed vision was in any degree revealed to their eyes, which a prophet of the same age beheld when he said, "There shall come a Star out of Jacob and a sceptre shall rise out of Israel;" was not their guilt in forgetting God their Saviour infinitely enhanced by these considerations; and did they not prove themselves by this sin to be alike insensible to the claims of the past, and indifferent about the interests of the future—to be alike dead to the glory of God and regardless of the dearest privileges of themselves and of their posterity, and of the whole human race? What an awful example then does their case present of the degrading power of the love of sinful and criminal indulgences, and of the success with which a sordid spirit of engrossing selfishness and sensuality will put to flight every principle of piety and faith, every feeling of gratitude, and every holy aspiration of spiritual-mindedness and of hope. All the won-

ders of redemption, and all the miracles of a beneficent Providence, are in vain presented before the view of a people whose eyes sin has blinded that they cannot see, and whose hearts it has made fat that they cannot understand.

But this brings us to consider the case of the people of Israel as a warning that is applicable to ourselves, and as a call to beware of those dangers in which we also are placed of falling under the same heinous transgression. To some it may appear, that if they had been situated in the same circumstances with the people of Israel at this period, and had seen the same mighty works, and had received the same miraculous demonstrations of kindness and love, and had been instructed in regard to the same promises, they could never have fallen under the grievous offence which stands charged against that people in the instance before us, when encamped at the foot of Mount Sinai. But have you no mercies for which you are indebted, no light against which you are in danger of sinning, no Saviour and no redemption which you may forget or belie? Is there nothing in your circumstances in any degree analogous to that of the ancient people whose history has been engrossing our attention? are you placed in a situation so widely different from theirs as to have nothing in common with them, nothing similar? and is there no hazard that in condemning their ingratitude and depravity, you may not at the same time be in reality pronouncing judgment upon yourselves?

It is the proof of a lamentable absence of consideration in any, not to acknowledge that they are under obligations to love and to serve God their Saviour, far beyond what they can either express or conceive. Is he not our Creator, the Father of our spirits, and the former of our bodies—and, is he not the Author also of that stupendous and glorious universe, in the midst of which we have been placed, surrounded on all sides by the innumerable demonstrations of his majesty and beneficence, which it every where exhibits to the view of the intelligent and pious obser-

ver? And do we not likewise owe our preservation to him, from countless dangers and evils, many of which we distinguish, but infinitely the greater number of which we can never fully ascertain or learn? Comparing our state in a temporal point of view with that of God's ancient people, what blessing is there which they received that we have not also obtained, and that we have not cause to acknowledge? Surely the ordinary operations of Providence are not less the work of Divine power, nor less deserving of our gratitude, than the extraordinary and miraculous interpositions by which God signalized his care and his love for Israel in the wilderness. What would the whole earth become, what our native land, the district in which we live, and the city of our habitation, but a scene of utter desolation, in which every germ of life would soon become extinct, and all vestiges of its present prosperity disappear, but for the goodness of God daily imparted through those various channels, by which he pours down his beneficence upon the sons of men, and causes his goodness to circulate and to flow through all his works? Is not every budding spring, every glowing and blooming summer, every fruit-bearing autumn, and every mitigated and restrained winter, a call to remember God our Saviour; who records his mercy in the institution of the various seasons no less distinctly and conspicuously than when he caused manna to rain from heaven, and water to flow from the flinty bosom of the sterile rock, to supply the wants of his ancient people in the desert?

But like them, we have higher and more enduring benefits to bind our hearts in grateful and attached allegiance to our blessed Saviour than such as are merely temporary and perishing in their nature. A redemption has been achieved in our behalf, in comparison with which the emancipation of Israel from Egyptian bondage was but a mere shadow. We can now discern clearly the extent and the value of that mediatorial work, which, though foreshown from the

very foundation of the world, has only in these last days been fully revealed, and finally and for ever established. Behold the rod of the oppressor broken, and his prison-gates broken down, and the jubilee proclamation of freedom speeding from land to land, and from shore to shore; and the north, and the south, and the east, and the west, called upon to awaken from the sleep of sin, and shake off the bonds of iniquity, and to evacuate the region of their great adversary the devil, and to become the denizens of a celestial city, the enfranchised possessors of a heavenly Canaan. See the waters of the river of death divided, and a way opened up for the ransomed of the Lord to pass over, and the realms of a blessed immortality inviting you to enjoy the ineffable joys, the high communion, and the sacred rest, which they so bountifully present. Consider how your journey is secured to the land of promise—and, though enemies encompass your path, their power shall not finally overwhelm you, but a table shall be spread for you in the midst of them—and, though Amalek may rage and pour forth its hosts against you, yet you will triumph over all their fury and all their pride, and have cause to raise up your stone of remembrance, having inscribed upon it, Jehovah-nissi, the Lord is my banner, and my deliverer.

And if the causes for remembering and for living near to God, and for doing his holy will, be so numerous and interesting, consider, further, how despicable and unworthy, on the other hand, are the temptations which would solicit you to forget and to deny God your Saviour. The flesh-pots of Egypt, the pleasures and the delights of sin, the remission of the restraints of religion and duty, the congenial fellowship which the votaries of Satan invite the ignorant and the thoughtless to share—such are the most common motives which weigh with the carnal to estrange them from the homage which they owe to God. But can these compensate for the loss incurred, the misery sustained? Let every man, who would re-

nounce God for the world, the enjoyment of heaven for indulgence in present pleasure, read carefully the history of the rebellious Israelites, and ponder their miserable end, and say, whether the prayer does not immediately arise from his heart—"My soul, come not thou into their secret, unto their assembly, mine honour, be not thou united?"

LECTURE III.

HISTORY OF THE JEWS, FROM THE TIME OF MOSES TO THE BABYLONISH CAPTIVITY, VIEWED IN CONNECTION WITH PROPHECY.

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For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; (for ye were the fewest of all people;) but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.—DEUT. vii. 6—8.

THE Jews are a peculiar people, and it requires peculiar qualifications rightly to understand their history. The wisdom of this world is utterly insufficient to discover the principles on which it is to be explained, and to guide us in the application of these principles, to the remarkable events with which it is enriched. We must have recourse to the fountains of Divine truth, that are laid open to us in holy Scripture, if we would attain unto any sound knowledge of the subject: and that too, not in the strength of carnal reason, nor under the impulse of vain curiosity. For against inquirers, under the influence of such a spirit, these fountains are fast closed. The only guide that is competent to lead us is the Spirit of the Lord of hosts, by whose inspiration their history has been recorded; and who in it, as in the whole body of sacred Scripture, doth design to glorify the Son of God incarnate, as the deliverer who turns away iniquity from Jacob, and brings salvation unto the ends of the earth.

The key to the history of the Jews, as recorded in the Old Testament, will be found in the passage which we have just read from one of the books of Moses. We may not attempt to trace the origin of this people to the causes which usually give birth to nations—the apparently accidental association of small tribes, their conquest of their weaker neighbours, their consequent increase in numbers and power, and their slow and gradual advancement to wealth and influence. The origin of the Jewish nation is to be found in the sovereign purpose of Divine love—the grand and original spring of all the *good* that is to be found in the universe of creatures; and as this constitutes the primary cause of the existence of the Jewish nation, so to it are we to refer all the privileges which they enjoyed, and all the excellence by which they were distinguished from the heathen. The purpose of Divine love, however, towards the Jews, is closely and inseparably connected with the redemption of a lost world, by the incarnation, obedience, and death of the Lord Jesus Christ: and, therefore, we shall not understand what we have termed the key to their history, nor be able to make any use of it in explaining its details, unless we carry along with us this important fact. The Jews were often brought apparently to the very brink of destruction, and were repeatedly in danger of being mixed up and confounded with surrounding nations: but the providence of God, which watched over them, said, "Destroy it not, for a blessing is in it," even *the blessed Seed* who was to be "a light to lighten the Gentiles, and the glory of his people Israel." Luke ii. 32.

But the particular subject of this lecture reminds us of another peculiarity in the history of the Jews, to which we must here advert—and that is, that from first to last, it runs parallel with the stream of Divine prophecy. To place this deeply interesting matter in a proper light, it is necessary briefly to notice the nature and design of prophecy in general. A prophecy, in the simple acceptation of the term, is the prediction of a future event. The very nature of the thing

shows that this can be done only by Him who seeth and knoweth all things, and who, therefore, can declare the end from the beginning. By prophecy, therefore, viewed in this simple light, we have a clear demonstration of the absolute perfection and supreme dominion of Him who was, and who is, and who is to come. And hence the frequency, with which the Lord, by his prophets, appeals to this evidence of his glory, in contrast with the idols that were worshipped by the heathen. "I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images. Behold the former things are come to pass, and new things do I declare; before they spring forth, I tell you of them." Isaiah xlii. 8.

But in the sacred Scripture, we have not a few, no, nor many insulated predictions, which stand as so many individual witnesses for the Lord, that he is God. We have one grand and well-compacted scheme of prophecy, extending from the beginning of the world to the end of all things, and embracing the principal events that are to occur in the revolutions of time. The subject, in this view, opens upon us with a grandeur and immensity which are truly wonderful. And to a mind lifted up to the contemplation by the Spirit of light, and sustained in the survey by the everlasting arm, it must afford intense and solemn delight, to see the testimony which it affords, to the infinite glory of Him, to whom all things are known, and by whom all things are controlled. Isaiah xlvi. 5. 9, 10: "To whom will ye liken me, and make me equal, and compare me that we may be like? * * * * Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure."

The scheme of prophecy takes its rise in the unfathomable depths of the truth of God, and bears the most indubitable marks of his infinite glory. He

might, had it seemed good in his sight, have written a complete history of the world, before a single event had occurred, or even before the world was called into existence. But, instead of this, he has been pleased to embrace in the scheme of prophecy an epitome of the history of the world: and has held up to view, in its pure and certain light, the principal points; showing most unequivocally, that he who gave the outline, could, with equal facility, have given the details also. The scheme thus framed, divides itself into two great branches, the one, extending from the fall of man to the coming of the Messiah, the other reaching from his advent in humiliation and sorrow, to his appearance in power and glory, at the consummation of all things.

With the former of these branches, we have especially to deal in the present lecture: and this we see opening in the first prediction, that the seed of the woman should bruise the head of the Serpent. The stream which thus opens upon our view continues to run its majestic course steadily onwards, to the first advent of the Lord Christ. In its progress, it becomes more widely diffused, and more clearly defined; and receives a vast number of tributary streams, all of which, on falling into it, tend towards the same great point. The history of the Jews, therefore, being the effect of the purpose of Divine love, in the redemption of the world by Jesus Christ; it is very obvious, that it must have a close connection with the stream of prophecy, which is in effect just a foreshowing of what that purpose is designed to accomplish. "The testimony of Jesus is the spirit of prophecy." Rev. xix. 10.

In either of the views that have been suggested, the history of the Jews appears invested with the deepest interest. For what is it but a history of the ways of God, preparatory to the grandest event which ever occurred in time, the manifestation of the Son of God in the flesh! And whether we look at the stream of prophecy, issuing from the fountain of eternal truth; or at the parallel stream of history, which records the

works whereby the prophecy is fulfilled, we find the richest and most suitable food for faith. For, the immediate object of faith is Divine truth. Truth is, in its own nature, absolute; and has no respect to the divisions of time. Now as it is Divine truth, which faith seeks, and in which it rests, it is all one whether it appear in the form of a prediction, or in the form of a historical narrative. We may thus understand how it was, that patriarchs, and prophets, and righteous men, believed, and were saved through Christ, even before he appeared, to put away sin by the sacrifice of himself. He was exhibited to them, as really as he is to us, in the light of *Divine truth.* And, therefore, seeing that "with the Lord, a thousand years are as one day, and one day as a thousand years," they embraced the promises, and confessed that they were strangers and pilgrims on the earth."

The History of the Jews from Moses to the Captivity in Babylon embraces a period of nine hundred years; and readily divides itself into the following periods:—From the times of Moses, to the settlement of Israel in the land of Canaan;—from the settlement in Canaan, to the building of Solomon's temple;—from the building of Solomon's temple, to the captivity in Babylon.

In entering upon the first of these divisions, namely, the history of the Jews from Moses to the settlement in Canaan, it may not be without use, to glance at the origin of this people. The history of the Jews properly begins with the call of Abraham, for *he* is the father of the race; and from him does their distinction from all the other families of the earth date its commencement. In the call of this patriarch out of a land of idolaters, in his ready and cheerful obedience to the call, in the covenant of promise into which he was taken, and in all the peculiar privileges that were conferred on him, we have a striking illustration of the sovereignty of Divine grace. For the prophet Ezekiel, reminding the Jews of their first origin, tells them, Ezek. xvi. 3, "Thy father was an Amorite, and thy mother a Hittite." So Abraham was not called

because he was greater or better than others, but because God loved him; even that God who "will be gracious to whom he will be gracious."—Exod. xxxiii. 19. The covenant made with Abraham was the everlasting covenant, by which Abel, Enoch, Noah, and other patriarchs were saved. But as *the promise* became more clear and specific in his time, there is frequent reference made to it, as established with Abraham.

In the time of Jacob, the grandson of Abraham, the family had increased to seventy souls, who were compelled, by famine, to remove from the land of Canaan, and go down into Egypt, where, through the influence of Joseph, one of Jacob's sons, they obtained a very comfortable settlement. Gen. xlvii. 27: "And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew and multiplied exceedingly." The favour, however, which they enjoyed, though of long continuance, at last came to an end. For the king of Egypt, filled with jealousy on account of their rapid increase, began to oppress them, and reduced them to a state of severe and cruel bondage. But this event fell in with the grand design of their history, as it typified the bondage of sin and Satan into which men are reduced; and the consequent need of a great, a divine Deliverer. But, besides, the king of Egypt unwittingly fulfilled the prophecy which had gone before concerning the Israelites. For thus had the Lord spoken to Abraham, *three hundred* years before, Gen. xv. 13, "Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." But though the sons of Jacob were thus grievously oppressed, the time came when they were to experience a remarkable deliverance. For thus had it been predicted, Gen. xv. 14: "And also that nation, whom they shall serve, will I judge, and afterward shall they come out with great substance."

The sacred history accordingly informs us, that the land of Egypt was visited with a series of desolating judgments, terminated by that which proved the most

terrible of all, the death, in one night, of the first-born in every family. In this way did the God of Israel *judge* that nation, for the cruelty and oppression which they had exercised upon his people. The effect of these judgments was to constrain the king of Egypt to feign submission to Him who rules supreme over all; and to suffer the children of Israel to escape from the yoke of bondage in which they had so long been held. But the oracles of God had declared, that these slaves should come forth from the land of their captivity with great substance. And accordingly we read, that they asked of their neighbours jewels of gold and jewels of silver; and that the Lord gave them favour in the eyes of the Egyptians, so that "they spoiled the Egyptians." Exod. xii. 36.

The very period of this memorable event had been marked in prophecy. And see how exactly the prediction was accomplished: "In the fourth generation they shall come hither again," says the prophecy. Now how runs the narrative, Exodus xii. 40, 41? "The sojouring of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that the hosts of the Lord went out from the land of Egypt." The Exodus from Egypt is one of the most memorable events in Jewish history, as affording a signal display of the glory of the God of Israel. For the gods of Egypt lay prostrate before his power; and were proved to be utterly impotent to save themselves or their worshippers. The spirit of a haughty monarch was crushed, and his boasted might utterly overwhelmed; showing that "there is no counsel or might against the Lord." But it contained, besides, an affecting proof of the Divine favour towards the Israelites, and of his faithfulness to the covenant that he had made with their fathers. On these accounts, "it is a night to be much observed unto the Lord for bringing out from the land of Egypt." Exod. xii. 42. In the Exodus, moreover, we see a contribution to the grand scheme of Divine revelation. For it is evi-

dent that the signal deliverance then wrought was designed to foreshow the greater deliverance which was to be accomplished by the seed of Abraham. The first promise had declared it, the sacrifice of Isaac had typified it, the history of Joseph had graphically represented it. In the Exodus, however, it is presented still in the obscurity of type indeed, but with greater clearness and fulness than before. And therefore we should miss the main design of this part of the Jewish history did we not see in it the goings of the Redeemer in his majesty as he triumphs over Satan, the god of the Egypt of this world, and over every enemy that may arise to enslave and oppress his people. "Now," said Jesus, in the prospect of his sufferings, his blood-shedding as the Lamb of God that taketh away the sin of the world, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." John xii. 31, 32.

But whither were the tribes of Israel when ransomed from captivity to bend their steps? The word of prophecy will answer the question, Gen. xv. 16; "In the fourth generation they shall come *hither* again," were the words of the Lord to Abraham. Accordingly, so soon as they left Egypt, they proceeded, under the conduct of Moses—who again was under the special guidance of the Angel of the covenant—towards the land of Canaan. The journey thus begun was, however, likely to be soon terminated, and that in a very disastrous manner. For, following the command of God, they were brought into a situation of the most imminent danger. They saw the Red Sea rolling its waste of waters before them, and the hosts of Egypt, led by Pharaoh in person, in hot pursuit behind them. The circumstance that they had been brought into this position, not by their own counsel, but by the counsel of God, might have quieted every fear, and assured them that he would open a way of escape; but as yet they knew little of their divine and gracious Deliverer, and of the way in which he leads his people; and therefore they gave

up all as lost, and yielded to the most heartless despondency. But the word of the Lord had been spoken, and it behoved to reach its accomplishment. To *Canaan* they must go, despite of all their enemies. The arm of the Lord, therefore, opened a path for them in the midst of the sea; and by the same means prepared a watery grave for their enemies. For no sooner had the Israelites passed over to the opposite shore than the sea returned to its strength and swallowed up the whole host of the Egyptians. Well might Israel exclaim, in the triumphal song composed by Moses on the occasion, Exod. xv. 11, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"

The people were thus left to pursue their journey without molestation from the Egyptians; but new troubles awaited them. These, however, just served as occasions for displaying the wisdom, and power, and love of their divine Redeemer. We need not follow them through the successive stages of their journey in the wilderness. Only, as prophecy had pointed out one place in particular to which they should come; and as, besides, the events which there occurred are of peculiar moment, it is necessary to notice it. The Lord had said unto Moses at Mount Horeb, Exod. iii. 12, "And this shall be a token unto thee that I have sent thee; when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." To Mount Sinai accordingly the people of Israel did come, and in a very remarkable way did there worship the Lord their God. In their deliverance out of Egypt they had been identified with their fathers, Abraham, Isaac, and Jacob, and virtually associated with them in the provisions and blessings of the covenant of promise. But it seemed good to the wisdom of God to recognise and establish this relation in a more public and solemn manner. In infinite condescension and mercy, therefore, the Lord did, at Sinai, take them into covenant with himself, promising to receive them as his people and to be to them

their God. In accordance with this remarkable transaction, and to confirm its provisions by suitable symbols, he directed Moses to prepare a tabernacle in which he might dwell among his people Israel. He gave minute directions as to its form, its size, and its furniture; the priests who should conduct the service to be performed in it, the sacrifices they were to offer, and the rites which they were to observe; the persons who were to be admitted to the privileges of His sanctuary, and those who were to be debarred from them: In a word, he prescribed every thing that was necessary in the worship which he required at their hands: "For, see, he said to Moses, that thou make all things according to the pattern showed to thee in the mount," Heb. viii. 5.

By this memorable transaction, the children of Israel, now grown up into a nation, were *nationally* recognised as the people of God:—a privilege, be it observed, that had for its basis, the covenant of grace, as dispensed to them in their peculiar economy. But we may perceive in it, moreover, a further advancement of the grand scheme of Divine prophecy. We have shown, that the scheme of prophecy, antecedent to the coming of our Lord, points to his advent, as its proper centre. Now, if we follow the light of Divine truth, we shall see in the Sinaic covenant, and in the peculiar economy with which it was connected, a *typical* fulfilment of the prediction of the great Deliverer; and a striking pledge, that in due time, it should reach its actual accomplishment. The apostle Paul instructs us to regard the Levitical economy, in its splendid ceremonies, and significant rites, as a symbolical representation of the nature and design of Messiah's kingdom; Colos. ii. 17: "Which are a shadow of things to come; but the body is of Christ." Now, just as the appearance of the shadow proves the existence of the substance; so the institution of the types, and ceremonies, and sacrifices of the legal dispensation, indicated most impressively, the appearance of the glorious Person who, in his work and salvation, should combine all which was thereby dimly

shadowed out. How glorious is he, in whom all the the lines of that wonderful economy do meet, and find their full and harmonious consummation! How precious to those who believe:—How terrible to those who despise him!

The tabernacle being constructed and set up, the glory of the Lord, under the visible emblem of a cloud, appeared and covered it: and from thenceforth it directed the movements of the people of Israel, in their wanderings through the wilderness. We might *here* notice the faithfulness of God to his promise, notwithstanding the frequent rebellions of his people: —His righteous severity, in condemning the rebels to wander forty years in the desert: and the fulfilment of the prediction, that not one of those who came out of Egypt should go into the land of promise but Caleb and Joshua. We must, however, pass over these, and many other interesting points, and hasten to

The next great event, in the history of the children of Israel, to which we are guided by the map of prophecy, namely, their settlement in the land of Canaan. The manner in which the settlement was to be effected, is expressed with great brevity, and with the obscurity in which future events are commonly involved in the sacred writings. To Abraham it was foretold, that his seed should come back to the land of Canaan, in the fourth generation: and the reason assigned for this long interval is, Gen. xv. 16, "for the iniquity of the Amorites is not yet full." By this expression, viewed in the light which the history throws upon it—the best of all interpreters of prophecy—it appears, was meant that the forbearance of God towards the Amorites would be continued up to a given period. But that then the judgments which they had provoked, by their shocking iniquity, would be poured out. In executing these judgments, the Lord saw meet to make use of the people of Israel as instruments. He might indeed have sent upon them plagues, like to those with which he visited the land of Egypt:—or he might have caused the earth to open its mouth and swallow them up alive as he did in the case of Korah

and his company. But he judged it fit to cut them off from the land that groaned beneath their wickedness, by means of those who were to succeed to their possessions. He accordingly charged his people Israel, that they should not spare these idolatrous nations; but that they should utterly destroy them from the face of the earth. The Israelites proceeded to execute the commission which they had received; but not sufficiently zealous for the glory of him, whose name had been so awfully dishonoured by the Canaanites:—not deeply enough impressed with the detestable nature of idolatry, and with the abominations to which it led; and too little disposed to dread contamination with their idols:—they prosecuted the work with a slack hand, to their no small grief and injury. For they, whom they thus unwisely spared, became thorns in their sides, just as the Lord had threatened, Numbers xxxiii. 55: "But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."

But still, so much was done in extirpating the nations, that in the course of eight years, from the time they crossed the Jordan, the tribes were settled in the country. And here, we may mark the faithfulness of God to his word of prophecy. For, by the mouth of his servant Jacob, he had foretold what should be the different lots of his children in the land of their inheritance. Were we in possession of the requisite information, we have no doubt it might be shown, that in every instance, and to the very letter, the prophetic blessing of the patriarch was verified. We may, however, allude to the tribes of Levi and Judah, as examples of the exact fulfilment which this part of prophecy received. Of Levi, it was said, Gen. xlix. 7, "I will divide them in Jacob, and scatter them in Israel." Now, such was exactly the condition of this tribe; for we read in the history, that the Lord thus spoke unto Aaron, Num. xviii. 20: "Thou shalt have no inheritance in their land, neither shalt thou have

any portion among them: I am thy part and thine inheritance among them." Of Judah, it was foretold, Gen. xlix. 8, that his brethren should praise him; that his hand should be in the neck of his enemies; and that his father's children should bow down before him. Now, though this prophecy, in its full import, points to the Messiah, and was accomplished in him; yet it is worthy of remark, that the tribe of Judah soon rose to the preeminence among the tribes of Israel; and continued to exercise the dominion for many generations. Psal. xxxiii. 11: "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."

But we may gather further illustrations of the faithfulness of God in prophecy, from this eventful period of the history of Israel. For the rest which they obtained in the land of Canaan, we are taught to regard, as typical of the rest which remaineth for the people of God, in the kingdom of heaven. To this rest, as the ultimate end of the advent of Messiah, the sufferings he was to endure, and the deliverance he was to accomplish, the faith of the patriarchs had been turned. Heb. xi. 15: "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is, a heavenly." And the apostle Paul, speaking of the very event to which we now refer, remarks, Heb. iv. 8, "If Joshua had given them rest, then would he not afterward have spoken of another day." The fact then, that Israel entered into possession of the land, from which the Canaanites were expelled, is a confirmation of the promise, that Abraham and his seed shall be the heirs of the world: and that Satan and his subjects shall be cast out from the possessions which they have so long held: and finally, that in the heavenly Canaan, where nothing that is unclean shall enter, but where the tribes of God shall appear as conquerors over every enemy, they shall enter into endless peace and joy. Rev. xiv. 13: "They shall rest from their labours, and their works shall follow them."

In the period of Jewish history now under review, we have most abundant evidence, that all which the Lord spake concerning his people he fully accomplished. And hence we find Joshua, the successor of Moses, as the leader of the tribes of Israel, appeals to them as witnesses of the faithfulness of God. Josh. xxiii. 14: "And ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." On looking back on the wonderful events which mark this period, we cannot but feel, that that people possess no ordinary claims upon our interest, who were visited from on high with such tokens of favour—who were conducted by the Angel of the Divine presence through such variegated scenes; and who, in solemn covenant, were established, as, in a peculiar sense, the people of God. Deut. xxxiii. 29: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

The *second period* of Jewish history which falls to be reviewed, in connexion with prophecy, extends *from their settlement in Canaan to the building of Solomon's temple.* The generation that had come out of Egypt, and who appear to have brought with them much of the idolatrous spirit of the Egyptians, had all fallen in the wilderness, according to the word of the Lord, with the exception of Caleb and Joshua. And there arose another generation, that seemed, in no small degree, weaned from the love of idols which had characterized their fathers. They, therefore, adhered to the worship of God, with much fidelity, for a considerable time. We read, Josh. xxiv. 31, that "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel." But this general purity and

zeal were mingled with the leaven of unfaithfulness to God's covenant. For they were slow to expel the Canaanites, and take possession of the land of their inheritance. And, just as had been predicted, this proved to them the occasion of great corruption and distress—"they shall be as thorns in your sides, and their gods shall be a snare unto you."

The defection from the truth, which thus took place among the people of Israel, had been most distinctly foretold, Deut. xxxi. 16: "And the Lord said unto Moses, behold thou shalt sleep with thy fathers, and this people will rise up, and go a-whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them." Now, let us turn to the narrative of the events that happened immediately after the death of Joshua; and what do we find?—the most exact fulfilment of the prophecy. Judges ii. 11, 12: "And the children of Israel did evil in the sight of the Lord, and served Baalim: and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bound themselves unto them, and provoked the Lord to anger."

But the same faithful word of prophecy which had foretold the sin, also foretold the punishment with which it should be visited. Deut. xxxi. 17: "Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them." And with equal fidelity was this prediction also fulfilled. The disciples of infidelity are accustomed to scoff at the expulsion of the Canaanites, as a measure fraught with the grossest injustice; and hold up to ridicule the idea, that this was done in obedience to a Divine command, as if it were a systematic training of men to cruelty. But these men fix their attention exclusively on the punishment, and overlook entirely the crimes which provoked it: while they contemplate

both in the mists of their own reasonings, and not in the pure light of the Divine character and government. To demonstrate, however, that the Lord is no respecter of persons; and that he chooses his people, not to favour only, but also to holiness; he measures out to *them*, for their idolatries, the same measure of retribution which he had done to the Amorites when their iniquity had come to the full. For how runs the sacred history? Judges ii. 14, 15: "And the anger of the Lord was hot against Israel, and he delivered them into the hands of the spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed."

The covenant of his love, however, remained sure: and, therefore, though he chastised his people for their iniquities, yet he did not utterly forsake them; but, Judges ii. 16—19, "raised up judges which delivered them out of the hands of them that spoiled them. And yet they would not hearken unto their judges, but they went a-whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings, by reason of them that oppressed them, and vexed them. And it came to pass, when the judge was dead, that they returned and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way." In these verses, we have a compendium of the history of Israel for nearly three hundred years, during which they were, for their sins, delivered suc-

cessively into the hands of Cushan Rishathaim, king of Mesopotamia, the Moabites, Canaanites, Midianites, Ammonites, and Philistines. And were rescued by means of the judges Othniel, Ehud, Shamgar, Barak, Gideon, and others, who, as the apostle Paul instructs us, Heb. xi. 33, "*through faith* subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

In this period, we see the prediction, uttered by Balaam, receive its accomplishment, Num. xxiii. 9: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." For, though the Israelites were taken captive by surrounding nations, and reduced to great affliction, they still continued distinct from them. This is the more remarkable, as they showed every disposition to form alliances with them: and instead of expelling them from the land, as they had been instructed, were ever prone to enter into friendly connexions. It was not, therefore, from any prudence on their part, that the word of the Lord reached its accomplishment; but rather, in spite of their folly, and propensity to depart from the living God. Deut. xxxii. 26, 27: "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men. Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this."

In the preservation of Israel, amidst their frequent revoltings, we see an additional contribution to the grand scheme of prophecy; and a further advancement made towards its completion. For it affords a most unequivocal proof, that the glorious redemption which constitutes the subject of prophecy is of God, and not of man; that it is of grace, and not of works. The people of Israel sinned—they departed from the Lord—they walked after vanities—but whence came

their deliverance? from the Lord alone. He raised up the judges; he was with the judge, and gave to him all his success.—And to place this beyond the reach of doubt, deliverances were wrought sometimes by means the most unlikely, as in the case of Gideon and his handful of followers, with their pitchers and their lamps. Psalm iii. 8: "Salvation indeed belongeth unto the Lord:" and this, the word of prophecy proclaims, and this, the course of history from first to last echoes. If the counsel, revealed in prophecy, had been of men, it must have come to nought; and it must have come to nought in the hands of the Jews, as in those of any other people. But being of the three-one God, the "I am that I am," the sovereign Lord and absolute Ruler of heaven and earth, the force of earth and hell could not overthrow it. We shall be greatly disappointed, if we look into the history of the Jews, with the expectation of finding matter for glorying in man; because we see in them, what we may see in every child of Adam placed in similar circumstances, the manifestation of deep-rooted alienation from God, and inveterate tendency to apostasy from him. But we shall not be disappointed, if we look into it, to see the steps of the Redeemer's majesty, as he conducts the scheme of eternal mercy, towards sinful and perishing men, from stage to stage, to its full and glorious consummation. And in few periods more than in that which we are now reviewing, may we gather more abundant proofs, that he is infinite in patience and long-suffering, as well as immutable in his purposes of love, and promises of grace; for in almost every page we read, that he "will not cast off his people, neither will he forsake his inheritance. But though he cause grief, yet will he have compassion, according to the multitude of his mercies."—Lam. iii. 32.

We have said, that, in the times of the judges, Israel was oppressed, among others, by the Philistines. In their wars with their enemies, they were put to the worse; and, not reflecting that it was because the Lord was not with them, but imagining

that, if the ark of the covenant were amongst them, they would be invincible, they sent to Shiloh, and brought it into the camp. But their confidence was vain; for it was placed in the outward symbol, and not in the glorious Being whose name alone is the security of his people. And, accordingly, their armies were defeated with great slaughter, the ark of God was taken, and the two sons of Eli, the high priest and judge of Israel, were slain. The intelligence of this disaster being brought to Eli, the old man was so overcome by it, that he fell backward, and his neck brake, and he died. In this calamity, however, was fulfilled the word of the Lord, for he had by the prophet declared, 1 Sam. ii. 31: "Behold the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die, both of them." The Philistines, though they had captured the ark of God, found that to keep it would be the utter ruin of themselves and their idols; and therefore they speedily sent it away, with what they deemed suitable offerings; and it was placed in Kirjathjearim, where it remained till the days of David, who brought it up to the tabernacle that he had spread for it on Mount Zion.

To Eli succeeded Samuel, an eminent servant of God, and a faithful ruler in his house; in whose days the people began to demand a king to reign over them. In this demand they evidently sinned, not because they desired a king, for it appears to have been the Divine purpose that, at a certain period, a king should be set over them; for thus we read in the books of Moses, Deut. xvii. 14: "When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me, thou shalt in any wise set him king over thee whom the Lord thy God shall choose; one from among thy brethren shalt thou set

king over thee; thou mayest not set a stranger over thee which is not thy brother." The sin of Israel, in this matter, lay in the spirit which dictated the request, and the design with which it was preferred. And this cannot be better expressed than in the words of the sacred history, 1 Sam. viii. 7: "And the Lord said unto Samuel, Hearken unto the voice of the people, in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." The request of the people was accordingly granted: no new thing in the dealings of God with that people; for on more than one occasion he had allowed them the desires of their hearts, and yet chastened them for the iniquity which they had committed in choosing them. He caused Samuel to anoint Saul, the son of Kish, of the tribe of Benjamin, to be king over Israel: an event which seemed to run counter to the plan marked out in prophecy; for Judah had been distinguished as he whom his brethren should praise. But the discrepancy is only apparent, for the reign of Saul was not of long continuance; and as the kingdom had begun, so it ended with him, for he was not succeeded by one of his family or tribe, but by David, the son of Jesse, of the tribe of Judah. To this the following words may be referred, Hos. xiii. 11: "I gave you a king in mine anger, and took him away in my wrath."

We cannot pass from the short reign of Saul without noticing the fulfilment, by his means, of the prophecy which had been uttered by Moses, and repeated by Balaam, concerning Amalek, Numb. xxiv. 20: "Amalek," says Balaam, "was the first of the nations; but his latter end shall be that he perish for ever." Nearly four hundred years had passed away since this prophetic doom was uttered, and Amalek remained. But the word of the Lord endureth for ever; for thus do we read, 1 Sam. xx. 7. "And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt; and he took Agag, the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword."

Judges v. 31: "So let all thine enemies perish, O Lord, but let them that love Him be as the sun when he goeth forth in his might."

We have said that the reign of Saul soon terminated, and that he had no successor in his own family. The individual who did succeed him was marked out by Divine appointment, for thus did Samuel address Saul, 1 Sam. xiii. 14: "But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." The person to whom this prophecy refers is David, the son of Jesse, one of the most distinguished characters in the Jewish history. The illustrations of the Divine character, and the purpose of his covenant love, which may be drawn from his person, life, and reign, are so numerous, and rich, and varied, that it is difficult to condense them within manageable limits, and scarcely less difficult to make a selection of particulars.

In his elevation to the throne of Israel, as has already been hinted, we see a fulfilment of the prophecy, that the tribe of Judah should have the dominion. And what was thus begun, in his person, was continued in the line of his successors: so that "the sceptre did not depart from Judah, nor a lawgiver from between his feet, until Shiloh came."—Gen. xlix. 10. In the successful wars which David carried on, and the extensive conquests which he made, we see great progress made towards the complete subjugation of the land of promise. The people of Israel, it is true, had, under the conduct of Joshua, and in the face of all opposition, been settled in Canaan; and had acquired territories sufficiently ample for the accommodation of their several tribes. But the important work of driving out the idolaters, who had polluted the land—so that, in the expressive language of Scripture, "it vomited them out"—which had been so nobly begun in the taking of Jericho and other cities, had been suspended, through the unholy leniency of those to whom it had been committed;

and, from that time till the days of David, *very little* had been done towards the complete conquest of the lot of their inheritance. But, under that brave and devoted prince, a vast accession of territory was obtained, and a corresponding advancement made towards the accomplishment of the Divine prediction: for so early as the days of Abraham, the Lord had said, Gen. xiii. 14: "Lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever:" a promise which was all but accomplished in the days of David.

But besides all this, the grand subject of the system of prophecy was, by the history of David, placed in a clearer and stronger light than in any former period; and received a more eminent typical fulfilment than it ever had received before. The Messiah, it was expressly declared, should spring from his loins; and thus was the fact of the Redeemer's advent rendered more specific, and better defined, than it had been in preceding times. But if we read the history of this prince aright, we shall see in it a very full and remarkably clear delineation, in type, of the life of our blessed Lord in his state of humiliation; and thus does he become a witness to the faithfulness of God, that at the time appointed, he would certainly fulfil that great event, for which all things, from the beginning, had been preparing, and to which they all steadily tended. The Psalms of David, accordingly, are, many of them, descriptive of the humiliation, sufferings, and death, of the Lord Jesus Christ, his consequent exaltation to glory, the triumphs of his power, the extent of his kingdom, and the blessings of his reign. And even where they are expressive of David's personal feelings, and designed to describe his personal sufferings, it is wonderful how admirably they adapt themselves to Him, who was at once David's son and David's Lord; and hence Jesus expounded to his disciples, *out of the Psalms*, the things concerning himself: Luke xxiv. 44.

The state of prosperity and power, to which he raised the kingdom of Israel, also presents a lively picture of the greatness which should belong to the spiritual reign of Messiah the Prince. In all previous times, the people of Israel had been in a very unsettled condition. In the times of the Judges, there were seasons when we read, Judges xvii. 6, "In those days there was no king in Israel; every man did that which was right in his own eyes." But, in the days of David, they were firmly secured in the possessions they had acquired; and made rapid progress towards the full enjoyment of their inheritance. The ark of the covenant, which, like the people themselves, had been removed from place to place, and, on one occasion, as we have seen, had been captured by the Philistines, was, in David's time, brought up to Jerusalem, with great solemnity and joy, and placed on Mount Zion, in the tabernacle which he had prepared for it. The services of the sanctuary were celebrated in a very orderly manner, and with great magnificence; the priests and Levites arranged into orders, that they might, in succession, wait upon the worship of God; and the whole kingdom presented a spectacle, at once fitted to delight the hearts of the saints of God, and to fill their enemies with terror and dismay. But in all this, we see a faint representation of the glory of that time when the incarnate Word sat upon the throne of his father David, and reigned over the house of Jacob; and, therefore, an encouraging pledge, that He who provided the type would, in his season, raise up the antitype.

But if the reign of David was glorious, that of Solomon his successor was yet more glorious. The sons of David were very numerous, but, by the will of Him who ruleth Supreme over all, *he* was chosen to be his successor; and, notwithstanding the attempt to supplant him, was securely established on the throne of Israel. The great work by which the reign of Solomon is distinguished, is the building of the temple to the Lord of Hosts—the most magnificent edifice that perhaps ever was raised by the hand

of man. His father David, in his zeal for the honour of his Covenant-God, had designed to rear this wonderful fabric; but Nathan the prophet was sent to tell him that his design was accepted, but that it should be reserved for his son and successor to carry it into execution. "Thus saith the Lord, Thou shalt not build me an house to dwell in."....."And it shall come to pass when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever"—2 Sam. vii. 12, 13. But though David was not honoured to build the temple, yet with the greatest liberality and zeal, he set himself to provide an ample store of materials for the work. He was also furnished, by Divine inspiration, with the plan on which it should be built, and this he gave to his son Solomon; for, like the tabernacle in the wilderness, it was meet that every thing should be done according to the pattern formed by Divine wisdom. The extent of David's dominion, and the number of nations that were tributary to him, furnished him with abundant supplies of gold and silver and brass and iron and timber, for the erection of the temple.

His son Solomon was endowed from on high with an extraordinary degree of wisdom; and thus qualified and firmly seated on the throne, he set about the construction of the temple, according to the instructions which he had received from his father. The work was accordingly begun, and, in consequence of the vast treasure which he possessed, and the multitude of people which he employed, it was at length completed, on a scale of magnificence which it is impossible to describe or even rightly to conceive. A day was set apart for its solemn consecration; and nothing can be more impressive than the description given by the sacred historian of the proceedings of that day; when Solomon and his ministers and people assembled to offer their homage to the King of kings, that sitteth between the cherubim. The Lord

was pleased to accept the dedication of the house to his name, by filling it with the cloud of glory, the constituted symbol of his presence. He promised too, that his eye and his heart should be there continually; and that if his people Israel walked in his testimonies, and kept his judgments, they should dwell in the land, and he would dwell in the midst of them.

In this great work we see the accomplishment of prophecies that went immediately before regarding it; but we also see in it a further contribution to the great stream of prophecy, that was speeding its course towards the fulness of the times. The tabernacle represented the person of our Lord, as he sojourned on the earth, moving about from place to place, having no fixed or certain abode. The temple typified the same glorious person, in his state of exaltation at the right hand of the Majesty in the heavens, where he for ever sat down in ineffable beauty, and excellence, and honour. For it is in Christ Jesus that God condescends to dwell, and manifest himself to his people, and listen to the voice of the afflicted, and send them deliverance from all their troubles. His eye and his heart are upon him continually, for he is "the Lamb in the midst of the throne." Now if the tabernacle in the wilderness, and the service performed in it, pointed like so many lines to Christ in his humiliation and sufferings; the temple and its splendid worship pointed to Christ glorified; and just as the former was a pledge that he should come in humiliation, so the latter was a pledge that he should reign in glory and peace for ever and ever.

In the days of Solomon, the people of Israel had attained to the full possession of their inheritance; and thus did many prophecies meet their accomplishment. For then, according to the word of the Lord to Abraham, they possessed the gates of their enemies; then too were they in number like the hosts of heaven, as the Lord had promised. Then did their dominion extend to the limits marked out by the promise of God to Abraham, Gen. xv. 18: "Unto thy seed have I given this land, from the river of Egypt

unto the great river, the river Euphrates;" for, in the words of the sacred narrative, 1 Kings iv. 20, "Judah and Israel were many as the sand which is by the sea in multitude, eating and drinking and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life."

We must now pass on to *the third and last great division of our subject*, namely, *The history of the Jews from the building of Solomon's temple to the Captivity;* and, though it includes a period of rather more than four hundred years, we must be very brief. The prosperity which Israel enjoyed, and the glory to which they were exalted, during the reign of Solomon, began to be clouded even in the days of that distinguished prince. For by his connexion with the daughter of the King of Egypt, and with women of other heathen countries, his heart was turned aside from the Lord his God, and he went after the vanities of the heathen. "For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites; and Solomon did evil in the sight of the Lord, and went not fully after the Lord as did David his father." 1 Kings xi. 5, 6. In this defection we see the seeds of future calamity; for "sin, when it is finished, bringeth forth death." And such is the close connection established between rulers and subjects, that, if a prince depart from the Lord, the people suffer from the consequences of his guilt. We accordingly find that, as soon as Solomon was dead, and Rehoboam his son proclaimed king in his stead, the symptoms of discontent and rebellion began to appear. The ten tribes applied to Rehoboam for the redress of grievances, and the removal of burdens, with which they had felt themselves oppressed in the reign of his father. The application, though apparently well founded, was disdainfully refused, and threats held out of an immense increase to their burdens. The ten tribes accordingly revolted, and made Jeroboam the son of Nebat their king,

leaving to the house of David only the tribe of Judah, with which the tribe of Benjamin appears from this time to have been incorporated. An event of such importance to the interests of Israel could not happen without the special arrangement of him whose providence, we have seen, continually watched over that people: and accordingly we find, that it had been the subject of distinct prediction. 1 Kings xi. 9—13: "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake, which I have chosen." The person to whom the government of the ten tribes was to be given is expressly pointed out in the following prophecy. 1 Kings xi. 29: "And it come to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel."

The event completely verified these predictions. For, meeting with the haughty repulse from Reho-

boam, to which we have already alluded, the sacred history informs us, that the ten tribes departed unto their tents. "And so," it continues, 1 Kings xii. 19, "Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David but the tribe of Judah only." We cannot but regard this breach as a grievous calamity; and such it proved from first to last. But see the wonder-working wisdom of God in making the wrath of man to praise him; and overruling that which is calamitous for the furtherance of his gracious designs towards his church. The over-clouding of the bright sunshine which Israel enjoyed in the reign of Solomon was calculated to teach them, that the economy under which they were placed was meant to be temporary. For, no sooner had it reached its zenith than it began to decline: and from that time it gradually waxed fainter and fainter, though with intervals of reviving strength and beauty, until it was completely lost in the splendours of the Sun of righteousness.

The separation of the tribe of Judah from the other tribes was also an important step towards the fulfilment of the great and glorious scheme of prophecy. We have already had occasion more than once to observe, that Messiah, the Prince, was to spring from that tribe, and from the royal family of David. It seemed good to the wisdom of God to set apart that tribe in a peculiar manner to himself; and thereby to make his providential care of it more marked. By this arrangement it was very plainly intimated, that the Jewish state, while it served for the time to witness for God and his truth in the midst of a world that lay in apostasy and wickedness, was mainly designed to subserve the great end of all things, the glory of the Most High in the redemption of his people, by Him "who, once in the end of the world, appeared to put away sin by the sacrifice of himself." Heb. ix. 26.

The dealings of God, also, towards the tribe of Judah, as contrasted with his dispensations to the house of Israel, are very remarkable, and afford a further confirmation of the views which all along we have endeavoured to keep prominently before you. The ten tribes, as we have seen, appointed Jeroboam, the son of Nebat, to rule over them; but no sooner was he exalted to power than, carried away by the policy of this world, he judged it might endanger his kingdom and his crown were he to allow his subjects to go up three times a year to Jerusalem, as the law of the Lord required: because they might thereby be induced to revolt from him and return to their submission to the house of David. He therefore set up two golden calves as objects of worship to Israel, the one at Dan, the other at Bethel. But that which, like many worldly politicians, he thought was to prove the strength and stability of his kingdom, turned out to be the occasion of corrupting, and at last utterly destroying it. For the kingdom of Israel, under a succession of base and wicked princes, and in spite of frequent and solemn warnings by the prophets, became more and more corrupt, until, in the reign of Hoshea, seven hundred and twenty-one years before the birth of Christ, they were carried away captive by Shalmanezer, king of Assyria, and placed in different parts of the Assyrian empire. 2 Kings xvii. 6—18.

But while the house of Israel were thus left to corrupt themselves with idols and to fill up the measure of their iniquity, until they were removed from the land of their inheritance, the Lord visited the house of Judah with his loving kindness. And was this because they were better than the ten tribes? No: In no wise; but because he had established his covenant with *them*, and promised that of *them*, according to the flesh, Christ should come, who is over all, God blessed for ever. We see the faithfulness of God to his covenant most illustriously displayed in preserving the family of David on the throne of Judah. For ofttimes they were brought to the brink of ruin, and

threatened with overwhelming confederacies and desolating invasions. But the Lord wrought for his holy name's sake that he might preserve a light unto David, and sent them seasonable deliverance. We cannot put this matter in a more interesting light than in the following passage from President Edwards: "The crown of the ten tribes was changed from one family to another continually. First Jeroboam took it; but the crown descended only to his son Nadab: then Baasha, who was of another family, took it; and it remained in his posterity but one generation after his death: and then Zimri, who was his servant, and not of his posterity, took it; from whom Omri, who was of another family, took it. The crown continued in his family for three successions; and then Jehu, who was of another family, took it. The crown continued in his family for three or four successions, and then Shallum, who was of another family, took it. The crown did not descend at all to his posterity; but Menahem, who was of another family, took it: and it remained in his family but one generation after him. Then Pekah, who was of another family, took it: and after him Hoshea, that was still of another family, took it. So great a difference was there between the crown of Israel and the crown of Judah, the one was continued evermore in the same family, and, with very little interruption, in one right line; the other was continually tossed about from one family to another, as if it were the sport of fortune. The reason was, not because the kings of Judah, at least many of them, were better than the kings of Israel; but the one had the blessing in them: they were the ancestors of Christ, whose right it was to sit on the throne of Israel. But with the kings of Israel it was not so; and therefore Divine Providence exercised a continual care through all the changes that happened through so many generations, and such a long space of time, to keep the crown of Judah in one direct line, in fulfilment of the everlasting covenant he had made with David; the mercies of which covenant were sure mercies: but in the other case

there was no such covenant and no such interposing care of Providence."*

The favour of God to Judah was shown in raising up at intervals pious princes, who checked the torrent of impiety and licentiousness that had set in upon the land, and which, in the reign of wicked kings, threatened to bear down all opposition, and to sweep away every thing that was fair and useful, as with the besom of destruction. The reigns of such kings as Asa, Jehoshaphat, Hezekiah, and Josiah, were marked as periods of reformation from the corruptions of idolatry, of humiliation before the Lord God of their fathers on account of their manifold sins, and of a solemn renewal of that covenant on which rested the glory and stability of their nation. A series of eminent prophets also appeared, such as Isaiah, Jeremiah, Hosea, and others, who faithfully warned the people of the ruinous consequences of their departure from the Lord of hosts, and earnestly besought them to turn from their evil ways, that iniquity might not be their ruin.

But notwithstanding all these barriers, the tide of corruption continued to swell until it became apparent that a similar doom awaited Judah to what had fallen upon Israel. An intimation to this effect, indeed, had been given so early as the days of Solomon. 1 Kings ix. 6—9: "But if you shall at all turn from following me, you or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods and worship them, then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people. And at this house, which is high, every one that passeth by it, shall be astonished and shall hiss; and they shall say, Why hath the Lord done this unto this land and to this house? And they shall answer, Because they forsook the Lord their God,

* Edwards' History of Redemption.

who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them and served them; therefore hath the Lord brought upon them all this evil." The intimation thus given was reiterated by prophet after prophet with increasing clearness and power. The very name of the king by whom they should be carried captive was mentioned; the dominions to which they should be carried away were pointed out, and the afflictions which they should endure, and the reproach which they should incur, were foretold: every circumstance indeed was presented which could alarm and impress the human heart. But all in vain. The infatuated people continued to run after their idols, till at length the desolation of Judah came and his glory departed for a season. For they that had been wont to ride in the high places of the earth, sat them down as captives by the rivers of Babylon, hung their harps upon the willows that grew upon their banks, and wept when they remembered Sion. 2 Kings xxv. 1—11.

In this, the heaviest calamity that had overtaken the Jews, a long train of prophecies, from Moses down to Jeremiah, who lived in the time of the captivity, met their accomplishment. For thus had their divinely inspired lawgiver spoken about nine hundred years before the event: Deut. xxviii. 36, 37, "The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword among all nations whither the Lord shall lead thee." How true is it that "one day is with the Lord as a thousand years, and a thousand years as one day!" The passages in the later prophets which foretell this event are so numerous that time would fail us even to enumerate them, much more to repeat them. The Jews, indeed, puffed up with self-sufficiency, and wrapt in the idea that their glorious temple would never be profaned by the hand of the spoiler; that their im-

pregnable city would never be sacked by the fire of the conqueror; that their fruitful land would never be wasted by the ruthless invader; that their kings, and priests, and prophets, and people, would never be reduced to a state of bondage, refused to listen to the solemn warnings which day after day were rung in their ears. "The temple of the Lord," they cried in a spirit of vain glory, "the temple of the Lord are we." But, though the Lord would, for his own name's sake, preserve them from utter extinction, yet he did execute upon them the judgments which he had threatened. And they, who had polluted his land and profaned his name with idols, were sent to be degraded and afflicted in the land of idolaters, and to be a reproach and a proverb to those whose pernicious ways they had been so eager to follow. By this calamity the Jews were most impressively taught that it was not in their magnificent temple, their comely ordinances, their costly sacrifices, and their distinguished privileges, they were to trust. But that their faith and hope were to be directed forward to Him, in whom the shadows of their economy were to find their glorious substance—the King, the Priest, the Prophet of his church—the sacrifice, and the altar that sanctifies the sacrifice—the ark of the covenant and the mercy-seat—the shew-bread, and the candlestick, and the laver of cleansing. And this is *Jesus of Nazareth*, the Anointed of the Lord of Hosts, the eternal Son of the Father. "And now to him, the King eternal, immortal, and invisible, the only wise God our Saviour, be glory, and honour, and dominion, for ever. Amen."

1. The history of the Jews, during the period which we have now reviewed, is rich in practical instruction. And, *first* of all, it is most manifest that the redemption of the world by Jesus Christ has its origin in the wisdom of God, and not in the wisdom of men—that it flows from the sovereign love of God, and not from any goodness in the creature. For, in every page of the Jewish history, while we read that, "verily there is a God who judgeth righteously," we

behold the splendour of his sovereign grace. If, therefore, we would obtain an interest in this great work, and partake of the rich and manifold blessings which flow from it, we must submit to receive the high distinction, as the fruit of unmerited mercy. For He who redeems "will have mercy on whom he will have mercy."

2. We cannot fail to perceive, that great indeed must be the dignity of the Lord Christ. For the whole course of events, from the calling of Abraham, was preparatory to his advent. To him, the law, with its varied institutions and solemn rites, is seen to point. Of him do all the prophets bear witness. Happy, therefore, are they who, through faith in his name, have been interested in the great salvation, which by his death he accomplished. The people of Christ, who know his name and put their trust in him, must delight to trace his steps of majesty as they appear in the history of ancient Israel; and must feel that their faith is more and more established, by the rich and interesting testimonies that are borne to him in type and sacrifice, by symbol and prophecy. "To them that believe, Christ is precious." But if the happiness of believers is great, deep is the guilt, and extreme the wretchedness of those who now despise him, and refuse to bend their necks to the yoke of his grace. The light against which they offend is that of the accumulated testimonies of Moses and the prophets, the evangelists and the apostles—of types that have met their antitype—of prophecies that have reached their fulfilment—of promises that have been accomplished, and threatenings that have been executed. And are there not many such in our day? To them we would say, in the words of the apostle to the Hebrews, Heb. xii. 25: "See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven," ii. 1, 2: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For

if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation!"

3. The history of Israel reads an impressive lesson to the nations of the earth. For it is most obvious, that *their covenant with God* lay at the foundation of their national strength and greatness; and that their adherence to that covenant was the only means of preserving the power and prosperity to which they were raised. We can scarcely turn to a period in their history as a nation, in which we may not learn these two lessons—"happy is that people whose God is the Lord."—And, "it is an evil thing and a bitter to depart from the Most High." Now let us not imagine that the principles of the Divine government are different now from what they were in ancient times; or that nations can attain to true greatness by means different from those which were prescribed to the Jews; or that nations may venture upon their sins and yet escape their punishment. Men may speculate on these points as they please, their speculations will not avert the stroke of Divine judgments from a nation that has revolted from the Most High. And yet such is the nation to which we belong. We have departed from the God of our fathers. We have transgressed the everlasting covenant. We have followed the devices of men, and not the counsels of God. And think ye that we shall escape the retribution which our sins have provoked? It cannot be. Have we not already seen the most evident proofs that we are not now what we once were; a people saved by the Lord, and having his arm of strength as our defence? We may pride ourselves on our elevated position among the nations—upon our immense wealth, our extensive commerce, and our general refinement. Though we were to make our nest among the stars, yet will the hand of retributive justice pluck us thence; and as we have dishonoured the name of the God of nations, by despising his glorious truth and giving countenance to antichristian error; so, if we

turn not from our evil ways, we may rest assured that our name and our power shall be laid in the dust, and there will be none to help us: and our enemies over whom we were wont to triumph, may have occasion to take up the taunting language: "Art thou also become weak as we—art thou become like unto us?" "Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee and the worms cover thee."

4. We may, finally, see the obligation that lies upon us, to extend to the house of Israel our compassionate regard, and to lend our aid to the great work of their conversion to the faith of the Gospel. "As concerning the Gospel they are enemies for your sakes: but as touching the election they are beloved for the fathers' sakes." A people whose history is, from first to last, a manifestation of the glory of God, as the Ruler of the world and the God of salvation, have not been preserved distinct from all other nations in vain. And, though it does not properly belong to this lecture to treat of their restoration, yet enough has been said to stir up every true believer to a lively interest in the glorious work. But let us remind you that it is utterly impossible you can be the subjects of such an interest, unless you are yourselves brought under the influence of that truth which shall be made effectual by the Spirit of the Lord of hosts, in gathering the outcasts of Israel. And even were it possible, how glaringly inconsistent to profess a concern for the salvation of the Jews, while you have no concern for that of your own souls, and zealously to labour for their return to the favour of God, while you continue aliens from the commonwealth of Israel, and strangers from the covenants of promise. The law of the house of God is, that you must turn unto the Lord and be reconciled unto him, before you can do any service that will be at all acceptable in his sight. The door of mercy is now open—Christ is yet preached. He is freely offered to you; and offered to you in your present condition. The Holy Spirit is of power to enlighten your benighted understand-

ings, to quicken your dead souls, and to bring you nigh to Christ and give you an interest in him by faith, of his operation. All things are ready. Enter into the kingdom of God and be saved. For "except ye repent ye shall perish." You condemn the Jews for their blind and obstinate rejection of the Saviour. But will not this very sentence rise up in evidence against you, if you do not come and walk in the light of the Lord? You wonder at the indignation that hath burned against this people for ages. But oh, escape from their sin, that you may not be involved in their punishment. For "through their fall salvation is come unto you Gentiles." And once more it is preached unto you. Take heed that it be not your "condemnation, that light hath come into the world, and that ye loved the darkness rather than the light, because your deeds are evil."

LECTURE IV.

HISTORY OF THE JEWS, VIEWED IN CONNECTION WITH PROPHECY, FROM THE BABYLONISH CAPTIVITY TO THE COMING OF CHRIST AND DESTRUCTION OF JERUSALEM.

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"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—MATT. xxiii. 37, 38.

THE portion of history prescribed for our consideration this evening is one of great extent. It comprises a period of above six hundred years, and reaches from the Babylonish captivity to the destruction of Jerusalem. It will be impossible for us to give any thing beyond an outline of this complicated period of Israel's history. We regret this the more, because the materials of our narrative are, in a great measure, imbedded in the pages of uninspired writing, and therefore cannot be familiar to you like those which lie scattered in profusion over the hallowed field of God's own word.

The events which, from their prominence in the history, we shall take as landmarks to guide us on our path this evening, are these:—

I. The captivity in Babylon.

II. The return of Judah to their own land; the rebuilding of the temple and wall of Jerusalem; and the revival of religion under Ezra and Nehemiah.

III. The persecution of the Jews under Antiochus Epiphanes, king of Syria, the rise and noble achievements of the Maccabees.

IV. The birth, life, and death of the Lord Jesus Christ.

V. The destruction of Jerusalem and the Jewish state by the Romans.

I. There can be no question that it was the iniquity of Jerusalem which made her gates desolate and sent her children in bondage into a foreign land. It is the acknowledgment of this which casts such a ray of interest over the sighs and lamentation of the daughter of Zion. "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow. Hear, I pray you, all people, and behold my sorrow: my virgins and my young men have gone into captivity. The Lord is righteous, for I have rebelled against his commandments." Lam. i.

True, however, as this is, the Lord had another purpose to serve in transplanting his people from the land of their fathers, to blossom and yield their fragrance amid the wild wastes of the gentiles. The time for Emmanuel's appearance was hastening on, and the way which had been preparing for him since the days of Eden, was now further to be paved by the mission of Judah's captives among the heathen, to make known the God of Israel, and as a voice in the wilderness to proclaim the coming of Him "in whom all nations of the earth shall be blessed."

Our information regarding the condition of the great body of the captives is somewhat scanty. Upon the whole, however, their state seems to have been happy. It is true that many of them seem to have been sold for slaves, (Nehem. v. 8,) and that sometimes their spoilers made their wounds bleed afresh by compelling the minstrels of Israel to tune their melancholy harp in the gardens of Babylon, and regale their impious ears with Zion's plaintive but sacred songs; so that with heart-broken accents we hear them exclaim, "By the rivers of Babylon there we sat down, yea we wept when we remembered Zion; we hanged our harps on the willows in the midst thereof; for there, they that carried us away captive, required of us a song, and they that wasted us required of us mirth,

saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" Psal. cxxxvii. Nevertheless, upon the whole, they seemed to have enjoyed tranquillity, and become in many cases naturalized in their new soil.

It is to the prosperity and peace which they enjoyed in captivity that we are to attribute the fact, that when their brethren returned to the land of their fathers, so many were tempted to remain behind in the territory of their conquerors. The favour which God thus gave them in the eyes of the heathen, must have been conducive to the dissemination of the truth among the latter. Little, indeed, is said of the religious character of the captives generally; but from the notices which are thrown out in prophecy and history, it appears that God visited them in their affliction, and that the dew of Hermon descended upon the children, though not upon the mountains, of Zion.* We may therefore rest assured, that as the great plain of Babylon was watered in every quarter by artificial canals led off from the Euphrates, and every tree and shady bower which clothed it with beauty was refreshed by little streamlets which moistened its roots, so the one hundred and twenty seven provinces of the empire would be irrigated by the Jews, who, wherever they went, would be as "streams from Lebanon;" and that thus many a rose of Sharon and lily of the valley, whose name is unknown to us, may have sprung up in places where all was desolation before.

Yet it was not by the imperceptible influence alone of the scattered dwellings of Israel that God sought to prepare the heathen for the accomplishing of his purposes. He was pleased to bring his people forward in a most prominent manner before the eyes of the

* Psalm cxxxii. 3. The translation ought to be, "as the dew of Hermon that descended upon the mountains of Zion," alluding perhaps to the multitudes at the passover, or rather at the feast of tabernacles, who, flocking from the distant parts of Judea, and, bringing a blessing along with them, "dwelt together as brethren in unity" at Jerusalem.

empire, by a series of wonderful providences, and by raising up remarkable individuals among them, the lustre of whose character was always connected with the God of Israel and the truth which is unto salvation. It is most interesting to cast our eye over the events recorded in the book of Daniel with the intention of observing how God's purposes towards the gentiles were effected. The comeliness imparted to Daniel and his friends, in connection with their acknowledged adherence to the true God, which at once brought them into royal favour: God's causing the eye of the sleeping king to behold the bright image formed of many metals, which, being struck by the stone hewn without hands from the mountain side, "became like chaff upon the summer's threshing floor, which the wind carrieth away," while the stone became a great mountain and filled the whole earth; a vision which set forth in mysterious colours the humble rise of Messiah, and his final glorious supremacy over all kingdoms: The fact that Daniel, one of the captives of Judah, could alone interpret it: The circumstance arranged by Providence that the king should forget the terms of the vision, while notwithsanding an indelible impression of its importance remained upon his mind, in order that the miraculous recall of the vision by Daniel might afford evidence to the heathen king that the vision was from God, and that Daniel's interpretation of the coming of Christ's kingdom was true: The consequent elevation of the servant of the God of Israel to the highest rank which a subject could enjoy; nay, more, to the highest rank among the wise men of Babylon, who in a great measure directed the mind of the empire, to whom he must have often spoken of that stone hewn without hands, and of Messiah the *Prince*, who, springing from the Jews, was to make reconciliation for iniquity and bring in everlasting righteousness, the tradition regarding whom seems to have been cherished by their descendants, who, as the seventy weeks were passing away in the days of Herod the king, came with their gold, frankincense, and myrrh, to Jerusa-

lem, saying, "Where is he that is born king of the Jews, (Dan. ix. 24, 25,) for we have seen his star in the east, and have come to worship him?" Matt. ii. 2: The providential persecution of the three young Israelites, who, though high in rank in Babylon, (Dan. ii. 49,) were, for their steadfast adherence to the service of the living God, bound in their state garments by the king's command, and cast by his mightiest generals (Dan. iii. 20) into the seven-times-heated furnace, there to lie till one like the Son of God should come to loose their bands, and walk with them unhurt in the flames before the astonished king, which led to an edict promulgated throughout the vast empire, that no one should speak against the God of Israel on pain of death: The expulsion of Nebuchadnezzar from his throne, according to Daniel's word; his seeming conversion, (Dan. iv. 1—3,) and public acknowledgment of the true God: The awful appearance of the fingers of the hand upon the wall and over against the candlestick, (perhaps the golden candlestick of the temple, Dan. v. 2,*) in Belshazzar's festive halls at the *very hour* when his lords and concubines quaffed wine in blasphemy from Jehovah's sacred cups, and praised the gods of wood and stone: The call of "that Daniel which was of the children of the captivity of Judah,"† to assert the supremacy of that God whose name he had profaned, pronounce the tyrant's righteous doom, and foretell the fall of the proud city which the Jews had doubtless often shown their conquerors to be declared in the pages of their prophets: The consequent elevation of Daniel to be prime minister of Darius the Mede: His access to the royal ear and faithful discharge of duty, coupled with his open profession of faith in his God, as shown

* See, however, 2 Kings, i. 3.

† Dan. v. 13. Daniel evidently held office under Belshazzar before this, (Dan viii. 27, compare with verse 1,) although, from his gross indolence and love of pleasure, the king seems not to have known it. The queen (ver. 10) was the queen-mother Nitocris, who, like Nebuchadnezzar, her father-in-law, seems to have been deeply impressed through means of Daniel. Who can tell but that both are now in glory, trophies of the Lord's rich and sovereign grace?

by the crafty counsel of the jealous satraps who succeeded in casting the venerable minister into the lion's den, through their knowledge of the strength of his religious principles: The miracle, in connexion with his religion, of his deliverance from the lions, which, from communications doubtless often made by the ministers to his sovereign, even Darius seems to have expected, (Dan. vi. 16,) and the consequent decree for the honouring of "the God of Daniel," "as the living God and steadfast for ever," promulgated throughout the empire: The continued favour he met with in the eyes of Cyrus the Persian, (Dan. vi. 28,) in order that Cyrus might, in all likelihood through his means, behold his own name enrolled in the volume of prophecy two hundred years before, the effect upon the king's mind being such that he threw open the two-leaved gates and bid the oppressed go free: Lastly, the fact that the clearest and most explicit predictions regarding Messias which as yet had been uttered, were given through the man whose wisdom, (Ezek. xxviii. 3,) whose integrity, (Dan. vi. 5,) and well known piety, (verse 16,) whose high rank both in the government and over the wise men of the Chaldeans, whose favour with the heads both of the Babylonian and Medo-Persian dynasties, the miracles connected with whom and whose age, made him most likely of all men upon earth at the time to gain respect for any announcement he should make to the world: All these things, brethren, and more might have been added, clearly show that God had not alone the just punishment of his people in view, when he carried them into the bosom of the two great monarchies, which at that time successively swayed the sceptre of the world. But, as doubtless it had been in part his design in taking them formerly down to Egypt, so now, by miracles, providences, the raising up of remarkable individuals, and by scattering his people over the length and breadth of the land, did he seek to make himself known among the heathen, and to prepare the world for the coming of his Son.

But to return to God's dealings in behalf of his

own people. Nothing is more striking than his watchfulness over them, and the constant eye which he had towards their restoration. It was from them that Messiah was to spring; and like the ark of bulrushes among the flags of the Nile, (Exod. ii. 3,) they were safe in the Lord's hand, amid the rage of the spoiler and the fall and crash of empires. Perhaps the most wonderful link in the chain of providences connected with the captivity was the raising up of Daniel, who, like Moses, the instrument of leading Israel out of bondage in Egypt, seems to have been the chief agent in procuring favour for his brethren and their final restoration from Babylon. Daniel was one of those who lived during all the seventy years. He was of the tribe of Judah, and probably of the royal family of David. (Dan. i. 6. 3.) From the very first God paved his way to advancement. We have seen how under the Babylonian dynasty, God raised him to the highest rank both as a subject, and over the wise men; and it was doubtless in consequence of the continued favour which he enjoyed under the kings of Babylon, that the heathen were led to show such favour to the captives. It was from the same care of the Lord over Israel, that at the very moment when the Medes and Persians were unsheathing their swords, and preparing to deluge the marble pavements of Babylon with the blood of her slain, the Lord was preparing a shield for his trembling people; this he did, by the appearance of the mysterious hand upon the wall, which, tracing in unknown characters Babylon's and Belshazzar's doom, required the presence of Daniel to interpret them, in order that, while all lay in the deceitful calm which precedes the hurricane, the captive *Jew* might boldly charge the tyrant with his crimes, foretell the proud city's fall, and the ascent of the Mede and Persian unto the Babylonish throne. Who does not perceive that it was the knowledge of what Daniel, one of the ministers of the king,* had done and prophesied, which, reaching the

* See Note, p. 101.

ears of the Mede, not merely procured safety for Daniel himself and his people from the fury of the conqueror, but, what was more wonderful still, led to his advancement to the highest authority under Darius?

Not less remarkable was the providence of God in permitting his servant to be cast into the lions' den. This happened *the year before the accession of Cyrus* the Persian to the throne of the Medes, by whom, according to prophecy, the Jewish captives were to be set free. In order, therefore, that he might bring his people into notice in this new, and for them important reign, God was pleased to allow the envious machinations of the Median lords to prevail. The chief minister of state, venerable from his gray hairs, and bent down with age—for Daniel must now have been about ninety years old—in a procession, headed by king Darius himself attended by his nobles, (Dan. vi. 17,) was led forth to execution like a criminal, under the plea of disobedience to the king, but in reality for the sake of his religion. And wherefore did the Lord permit this? That the story of his marvellous deliverance through the interposition of that God who had foretold that Cyrus should emancipate his people, might at once commend Daniel to the new monarch, who not only retained him as his minister, (Dan. vi. 28,) but was pleased more abundantly than any before to favour the Jews. It was his exaltation which doubtless afforded him opportunity to intercede at the royal ear in behalf of his people; and it was by him, we may be assured, that in the first year of his accession, Isaiah's prophecy was shown to the king, in which, two hundred years before, God had called Cyrus "his Shepherd;" and long ere Zion was carried captive, foretold that "Cyrus should perform all his pleasure, saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid." Isa. xliv. 28.

And, my dear friends, I cannot help pressing on you the history of Daniel, as an instance where personal piety, combined with individual exertion, had

so much influence in bringing about great events. What was it which led to his obtaining favour at first with the king, but his fidelity to God in abstaining from idolatrous luxuries? How did he acquire that knowledge of Nebuchadnezzar's vision, by which he was at once elevated to the highest rank, so as to watch over his people? It was in answer to prayer; for going to his house, and calling his three friends together, he bid them each along with himself "desire mercies of the God of heaven concerning the secret." "Then was the secret revealed unto Daniel, then Daniel blessed the God of heaven."—Dan. ii. 17—19. What led to the circumstance of his being cast into the den of lions, the deliverance from which crowned his aged forehead with honour, and was made the instrument of such good to the captives? It was because three times a day he left his seat of office to retire to his chamber, and there with his face towards Jerusalem poured out his heart before God. When was it that he received so many prophecies regarding Messiah and the building of the city? It was in answer to prayer. (Dan. ix. 20.) When the seventy years of the captivity had almost expired, and when no prospect of deliverance seemed opening at all, leaning upon the promises of God, (Dan. ix. 2.) he poured out the fervent supplication recorded in the ninth chapter of his book: and the prayers of Daniel seem to have formed certain most important links in the chain of God's providences with regard to the restoration of his people. Let each of us, brethren, be up and doing. Are we mourning over the desolations of our Jerusalem—let us be men of prayer: the ark of God may be touched by our prayers, though not by our hands, and though alone the Lord our God is able, in sovereign mercy, to bless the efforts of even the weakest amongst us.

II. It having been foretold by Jeremiah, (Jer. xxix. 10.) that after seventy years the children of Judah should be visited and restored to their land; and that period having now elapsed, the Lord hastened to fulfil his promise. Seven kings had successively

swayed the sceptre over Babylon, since Judah had been carried into captivity, and a new dynasty now ruled in the golden city; but though heaven and earth should fall together, not a jot or tittle of God's word shall pass away unfulfilled.

While the Mede was "making bright his arrows and gathering his shields," and crowding his iron-hearted warriors like "caterpillars" into Babylon's halls, he was only accomplishing God's purposes of mercy towards his people by destroying their oppressor, and recalling to their mind the faithfulness of his promises. They could not be delivered till the Mede possessed the city. (Jer. li. 11.) While again, it was not the Mede but the Persian who was to throw open the two-leaved gates. (Isa. xlv. 1.) But the moment that the period for their deliverance arrived, God so hurried on the fulfilment of his word, that "when the Lord turned again the captivity of Zion," the captives themselves "were like men that dream." Psalm cxxvi. 1.

By a remarkable series of providences, the Babylonian power was overthrown by the Medes and Persians, Darius the Mede seated upon his throne, and laid in his grave, and Cyrus the Persian holding the sceptre, within the short space of about two years. In the first year of Cyrus the seventy years' captivity expired; and, in that very year of his reign, while yet scarcely seated upon his throne, an edict was issued from the king, proclaiming to the empire that "God had charged him to build an house in Jerusalem, which is in Judah, and that whosoever among his subjects of all the God of Israel's people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem." Ezra i. 23.

Upon this the chief of the fathers of Judah and Benjamin, the priests and Levites, and all upon whom God's Spirit was poured, with Zerubbabel, the prince of Judah, and lineal descendant of David at their head, assembled, to the number of about

fifty thousand. These, laden with silver and gold and precious things, which the heathen, unlike the quailing Egyptians who from terror loaded the departing Israelites with the riches of Egypt, with cheerful kindness bestowed upon them, the priests going before with the remaining vessels of the Lord in their hands—though the Ark, the table of shew-bread, the candlestick, and golden altar, seem not to have been among them, (2 Kings xxiv. 13,)—with servants and maidens and singing men and singing women, with horses, mules, camels, and asses, set out a joyful company to cross the great desert and seek the land of their fathers again.

The very heathen were touched, and, as they saw them for the last time winding forth from their walls, and chaunting the songs of Zion as they passed, could not help exclaiming aloud, "The Lord hath done great things for them." Psalm cxxvi. 2.

It was not the will of God that the ten tribes of Israel should return after a seventy years' captivity, and therefore he did not preserve their territories for them, but permitted the king of Assyria to send a colony of Cutheans to possess the cities of Samaria. These, mingling their idolatrous superstitions with the service of the God of Israel, became the people afterwards designated Samaritans. With Judah however it was otherwise. No strangers were permitted to colonize their lands. The country indeed was numbered among the dependencies of the great empire, (Ezra v. 6; Neh. v. 4, &c.)—and its being so, kept it from falling a prey to others—but the Lord's hand was stretched out for its protection; and till his people returned, the valleys and plains of Judea tranquilly enjoyed their Sabbaths.

Thus it was that the long-exiled children of the captivity found their country open to them on their return; and that, as they wound unopposed along the vales of their beloved land, "the mountains and hills broke forth before them into singing, and all the trees of the field clapped their hands." Not till a later captivity was "Jerusalem to be trodden down of the

gentiles;" and hence the daughter of Zion, who had long sat in tears amid her ruined walls, and by her gates burned with fire, was herself the first to descry upon Olivet the messengers of her children's deliverance, and, rising from her ashes, exclaim, "How beautiful upon the mountains are the feet of him that bringeth good tidings and publisheth peace, that bringeth good tidings of good, and publisheth salvation; that saith unto Zion, Thy God reigneth!" Isaiah lii. 7.

Refreshing as all this is, it must not be forgotten, that it was but a small portion of the Jews who accepted the privilege offered them, and returned to Jerusalem. A vast multitude remained behind, scattered over the provinces of the empire, who preferred even the rivers of Babylon, beside which their brethren had wept, to the silver streams of the Jordan and Kedron, and "Siloa's brook, that flowed forth by the oracle of God."

Nothing less than express Divine authority, as was probably given to Daniel* and some others, can excuse those who availed not themselves of the Lord's mercy, and who, neglecting his precept, to flee out of Babylon, (Jer. li. 6. 45,) preferred its riches and luxury to the land promised to Abraham, and the place of the sepulchres of their fathers. Yet, even their apathy was made subservient to the cause of Christ, and the good of the gentiles. For, though they shrunk from leaving their possessions in the land of their captivity, they rigorously abstained from falling into the idolatries of the heathen, and thus they remained as salt in the earth, scattering the seed of the word, and keeping alive among the nations the expectation of the Saviour of the world.

It was to those Jews who remained behind, that Mordecai and Esther belonged, the latter of whom

* That Daniel did not return to Jerusalem is plain from Dan. x. 1. 4, where mention is made of his residence in Chaldea, in the *third* year of Cyrus. (Comp. Ezra i. 1.) It was probably the interruption to the building of the temple, (Ezra iv. 5,) which led Daniel to mourn.

shared the throne of the Persian monarch, who reigned from "India to Ethiopia;" and the former, like Daniel, was elevated to the rank "next the king." (Esther x. 3.) And we may rest assured that through their instrumentality, the knowledge of the true God, and of the promises, would be disseminated far and wide. It appears, that at the time especially when God was extending his arm for the deliverance of the Jews, the Spirit was in some measure poured out upon the heathen; for we are expressly told, that "many of the people of the land became Jews, for the fear of the Jews fell upon them." Esther viii. 17. The Spirit, indeed, seems rather to have operated upon their fears in this case. Still, that these were not proselytes for the moment may, I think, be inferred from this fact, that we hear of them continuing in the faith, after the days of Purim were past. (Esther ix. 27.)

But if the book of Esther be valuable, as affording a glimpse of what were the merciful intentions of God towards those nations which lay in the thickest darkness, incomparably more precious is it, yielding, as it does, so much matter of edification to the church. It has been remarked, that no richer instance of God's special providence can be found, than is disclosed in the narrative presented in it. But how much must our wonder at this glorious interposition be increased, when we are aware that it was made in behalf of a people who had neglected to obey his commands, (see also Esther iv. 14,) and whom we might have expected to have been left, without God, to wither in desolation. In this view, the providence is like a costly gem, set with brilliants more precious than itself, even those of mercy and free grace. Thus it is, that while the vines which clothed the hills of Canaan are those to which alone the church might now turn her eyes, God has been pleased to glean from the Persian wilderness a cluster which may vie in beauty with the grapes of Eshcol, and which lends its sweetness to that varied provision which is to nourish the church unto the end of the world.

It was also owing to the scattering of those Jews who refused to return to their own land, that we afterwards find synagogues and proselytes in every city (see Acts ii. 10) to which the apostles came preaching the unsearchable riches of Christ. From this, too, doubtless, arose the expectation which, as the seventy weeks were expiring, prevailed over all the east, and is noticed by three heathen writers—that Christ was about to appear. And hence, also, it was, that the vast multitudes of Jews, from all parts of the world, who were accustomed regularly to repair to the feasts at Jerusalem, (Acts ii. 5—11,) were the means, in the days of Messiah, of carrying to Jews and gentiles, afar off, tidings of the deeds and sayings of Jesus of Nazareth.

The first object of those who returned was to restore the worship of God. The people having gathered themselves as one man out of all their cities to Jerusalem, an altar was erected, and the feast of tabernacles observed. In the following year the foundation of the second temple was laid, amid the sound of trumpets and cymbals, the voice of sacred song, and the hosts of rejoicing Israel. Yet did not this scene fill every countenance with gladness. Many of those present, and these the most venerable of the throng, who had beheld the first temple in all its glory, could not repress their tears from flowing over their furrowed cheeks, when they thought how inferior the splendour of Israel's temple would now be to what once it was. They knew not that the presence of Emmanuel would grace this temple more than could all the gold of Parvaim and Ophir, aye, than even the Shechina over the mercy-seat itself; and, like those who cannot see so much beauty in a sinner arrayed in the righteousness of Christ, as in Adam while yet in the glory of innocency, these fathers in Israel were sad: "so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off."

But though matters seemed to promise so well, it

was not long till a cloud obscured the brightness of their prospects. The Jews, who deemed it perfectly consistent with righteousness, that the Persian monarch, under whose authority they were, should countenance and lend both his private contributions and such as were drawn from the resources of the empire (Ezra vi. 8,) towards the erection of the temple, resolutely rejected the proffered aid of the Samaritans and others, "who had no portion, or right, or memorial, in Jerusalem," in building the temple, (compare 2 Chron. ii. 16,) saying, "Ye have nothing to do with us to build an house unto our God."—Ezra iv. 3. This was the occasion of the interruption which followed. It was from no good intent towards the Jews, that the Samaritans sought to interfere, seeing they are called "the adversaries of Judah and Benjamin." But now they were exasperated to the highest degree; and, by insidious arts, and misrepresentations at the court of Persia, prevented the advancement of the temple's erection during several reigns: so that it was not completed for twenty years.* And yet I do believe that this was made subservient to the great object which we formerly stated—the manifestation of the truth to the heathen.

* The foundation of the temple was laid in the second year of Cyrus, (Ezra iii. 8, compare i. 1,) and was finished in the sixth year of Darius Hystaspes, (Ezra vi. 15.) After the foundation of the temple was laid, Cyrus lived (Cyrop. 8)

	Years.	Months.
	6	0
Cyrus was succeeded by his son Cambyses, (Herod. ii. 1,) called in Scripture Ahasuerus, (Ezra. iv. 6,) but who is not the Ahasuerus of Esther, (i. 2,) and who reigned, (Herod iii. 66.) - -	7	5
Cambyses was succeeded by a Magian impostor, named Smerdis, (Herod. iii. 67,) called in Scripture Artaxerxes, (Ezra iv. 7,) but who is not the Artaxerxes of Ezra vii. 1, or of Nehemiah; and who, when his imposture was discovered, was slain. He reigned, (Herod iii. 67.) - -	0	8
Smerdis was succeeded by Darius Hystaspes, (Herod. iii. 86,) in the sixth year of whose reign the temple was finished, (Ezra vi. 15.) - - - - - -	6	0
Total number of years,	20	1

The very difficulties which were raised, and the various embassies between God's people and the Persians served, we have no doubt, to keep the former, their history, the prophecies regarding them, and their prospects, before the eye of those who were sitting in darkness.

During the remainder of the reign of Cyrus, and throughout that of his successor Cambyses, (Ahasuerus, see the last note,) the Jews, though hindered much, did not altogether discontinue the work of building the temple, (Ezra iv. 4, 5;) but, in the reign of Smerdis, the impostor, (Artaxerxes, see the last note,) their enemies succeeded so far as to procure a decree from the Persian court, commanding the Jews to desist from building altogether. Now it has been supposed by some, (by Prideaux for example,) that, in consequence of this Smerdis or Artaxerxes having proved an impostor, he having pretended to be another Smerdis, a son of Cyrus, his decrees were revoked. And that this was the reason why the Jews were much to be blamed, in not at once, upon his death, which took place in eight months, proceeding with their sacred work. They, through want of faith, had become disheartened, and yielding to their love of ease, had built "ceiled houses" for themselves, and flattered their conscience into silence, by whispering to it, that "the time was not come when the Lord's house should be built." In order to rouse them to a sense of duty, God afflicted them with a famine, (Hag. i. 2–11;) but, like ourselves, in similar circumstances, providences did not awaken them, (Hag. ii. 17,) and it was not till God raised up Haggai and Zechariah, and anointed their lips with the oil of prophecy—ay, not till the Lord, in his sovereign grace, had poured out his Spirit upon the governor, high priest, and all the remnant of people, that they were stirred up to return to the work of the Lord. (Hag. i. 14, 15, with 1.)

I cannot pass the prophet Haggai, the first* instru-

* Haggai prophesied in the sixth month, Zechariah in the eighth of the second year of Darius. (Hag. i. 1; Zech. i. 1.)

ment employed in calling Judah to her duty, without noticing his remarkable prophecy regarding Messiah. Daniel had already foretold that after four hundred and ninety years, beginning at a certain period, Messiah, the Prince, should come. And now Haggai further declared, that the very temple which they were building should witness his appearance, that no firebrand of the enemy should again set it in flames, till Israel's Hope should arrive; and that although, in the splendour of outward and inward decoration, the second temple should be vastly inferior to the first*—although no ark with its tablets of the law graven by the finger of God; no pot of manna—no Aaron's rod that blossomed—no heaven-kindled fire—no urim and thummim—no cloud of brightness between the cherubim should, like the rainbow, grace this house, with their seven fold lines of beauty—still the glory of the latter house should far outshine that of the former, from the actual presence of Him who is the brightness of the Father's glory, the radiance of whose countenance dispels the vapour against which even the beautiful arch itself reclines. Nor can I forbear observing, that while the harp, which had been swept so long by the fingers of Israel's inspired minstrels, was now pouring out its last Messianic notes, before it was withdrawn by the Spirit of God, to be kept for Him who, ere he handed it first to men, himself in Eden first touched its chords; and who now was about to come, clothed with humanity, to take it again, and fill the souls of his redeemed with the song of the Lamb:—I say, I cannot avoid remarking, that while these tones of prophecy all breathed Christ, they yet celebrate his praise as "the Seed in whom all tribes of the earth shall be blessed:" Seeing that, to the last, the testimony of Israel's prophets continued to be, that He who was to "come to Zion" should be the "desire of all nations;" (Hag. ii. 7:) That "Zion's King should speak peace to the

* As one instance, we may notice, that in the temple of Solomon, the most holy place was overlaid with considerably above three millions sterling of fine gold. (2 Chron. iii. 8.)

heathen;" Zech. ix. 9, 10. And that "from the rising of the sun, to the going down of the same, the name of the God of salvation should be great among the gentiles." Malachi i. 11.

The people, roused by the word of their prophets and by the Spirit of God, fell speedily to the work; and, after four years, Zerubbabel, who had laid the foundation of the temple, and who, according to prophecy, (Zech. iv. 9,) was to finish it, "brought forth the headstone thereof with shoutings," and the temple was solemnly dedicated to the Lord with great joy. This was about the year 515 before Christ.

After this there is a gap in the history of the Jews for the space of fifty-eight years, namely, during the remaining thirty years of Darius' reign, (Herod. vii. 4)—the twenty-one years of his son Xerxes, the invader of Greece, until the seventh year of his son Artaxerxes Longimanus, (Ezra vii. 7.) It was this Artaxerxes, as is most generally agreed, who is the Ahasuerus of the book of Esther, although named Artaxerxes in the books of Ezra and Nehemiah.* It was in the first month of the seventh year of the reign of this king, exactly ten months previous to Esther's being introduced to him, that Ezra the priest, a descendant of that Seraiah, the high priest, who was slain by order of Nebuchadnezzar, (2 Kings xxv. 18, compare Ezra vii. 1,) through the mercy of the Lord, who turned the heart of the king to accede to his request, (Ezra vii. 6, xxvii. 28,) left Babylon with

* Such is the opinion of the learned Prideaux, Dr. Macrie, and Whiston, the translator of Josephus. Prideaux gives satisfactory reasons why neither Darius Hystaspes, nor Xerxes, can be the Ahasuerus of Esther: While, again, the Septuagint or Greek version of the Old Testament, Josephus' Antiquit. xi. c. 6, and the Apocryphal addition to the book of Esther, all render Ahasuerus by the name Artaxerxes. Dr. Macrie removes the objection which might be started from Esther ii. 6, by supposing that the person who was carried into Babylon with Jeconiah, was not Mordecai, but his great grandfather Kish, the Benjamite, verse 5. Prideaux thinks, and Dr. Macrie seems also to suppose, that this took place before, and that through Esther's intercession the king inclined to favour Ezra, as he did. Esther ii. 16, compared with Ezra vii. 9, however, appears to me scarcely to warrant this conclusion.

authority from the king to reform abuses among his countrymen, and to do according to the law of his God in all matters concerning his people. It would appear that the Jewish constitution had not as yet been perfectly restored, and that adequate provision had not yet been made, either for the temple service, or the administration of justice. At the time, moreover, at which we have arrived, it is probable that matters had begun to recede. Zerubbabel, the good prince of Judah, Joshua, the high priest, Haggai and Zechariah, were now, we may suppose, in their graves, and the Jews in their own land being now without special counsellors, raised up to awaken their diligence, were beginning to fall into apathy, and allow abuses to gain ground. Yet how truly did all this serve to show the Lord's mercy towards them—oh, "*how often* would I have gathered thy children together, as a hen gathereth her chickens under her wings," receives illustration at every step we take! At the very time when Israel had begun to decline, the Spirit of the Lord, moving over the provinces of Babylon, fell upon Ezra, a priest, a man of God, and most learned in the law, and filled his soul with such yearning over his people afar off, and such earnest desire, that the service of God should be restored to its original purity, that he was prepared to devote himself, should ever an opportunity occur, to the task of instructing his countrymen at Jerusalem, in the statutes and judgments of God. (Ezra vii. 10.)

How it was we are not informed, but Ezra, though he had neither concealed his nation, profession, nor his God, (Ezra vii. 11, 12,) had risen into high favour with the king. He who holds the hearts of earthly monarchs in his hand, gave his servant this favour in the eyes of Artaxerxes, that thus the poor heathen might have the truth still kept before them like a lamp, while, at the same time, his own people might have proof of his faithfulness. By an act of acknowledged grace, (Ezra vii. 6. 27, 28,) God inclined the king of Persia most heartily to acquiesce in the wishes of Ezra, and he was not only sent to Jerusalem, but

carried with him a commission expressive of the most remarkable favour on the part of the whole court towards the Jewish people, both by the terms of it, and by the grants which were made in it for the upholding of the worship of the God of Israel, (Ezra vii. 21. 23.) Nor was this all: not merely did the king allow Ezra to proceed to Judea, but was pleased to make a decree permitting all the Jews throughout the empire to return to their own land,* an edict which embraced the ten tribes, as well as those of Judah and Benjamin.

Accordingly, after a season of solemn fasting and prayer, that God would lend his protection by the way, with a large company of his people, priests, Levites, and others, and shielded from the dangers of four months' travel, by the invisible hand of Jehovah alone, (Ezra viii. 31,) Ezra arrived at Jerusalem B. C. 458. Having delivered the costly gifts of the king, and his seven counsellors sent to the God of Israel, "whose habitation is in Jerusalem," and all that either the Babylonians, or the Jews in the province of Babylon, had sent, he entered upon the peculiar work which he had come to discharge, namely, the reformation of religion, the establishment of magistrates, and the instruction of his countrymen. Little, however, is related of what he effected, except in the matter of separation of those from their wives, who had married the daughters of the heathen around them. It appears that the work of reformation advanced more rapidly after the arrival of Nehemiah, thirteen years later.†

* Josephus states, that Ezra sent a copy of the edict to his brethren over all Media; some of whom came to Babylon, and went with him to their own land. "But then," he adds, "the entire body of the people of Israel, (ten tribes) remained in that country. Wherefore, there were but two tribes in Asia and Europe subject to the Romans, (at the time he wrote,) while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers."—Antiqu. xi. 5.

† Both Jews and Christians have many traditions regarding several other reformations effected by Ezra, previous to the coming of Nehemiah. But, as the Bible is silent on the subject, we must be silent also. The necessity for reformation, however, in the time of

It was at the end of the same year that Artaxerxes or Ahasuerus married Esther, the daughter of Abihail, the Jewess, (Esther ii. 16,) which circumstance led, as we have already observed, to the exaltation of Mordecai, to the rank of the king's prime minister, and which, while the instrument of saving the Jews from a fearful extermination, again brought God and his cause prominently before the eyes of the heathen world.

Notwithstanding all the favour which was shown to the Jews in Palestine by the kings of Persia, the city of Jerusalem still presented marks of desolation, which threw all that loved her into sadness. Although her temple had been built, "her walls lay still broken down, her gates remained burnt with fire, and her people subject to great affliction and reproach." (Neh. i. 3.) God, however, had said, that the street and the wall should be built again, though in troublous times, (Dan. ix. 25,) and his word must be fulfilled. In character with all that we have seen God in his providence bring about, probably through the influence of Esther, who seems to be the queen mentioned in Neh. ii. 6, or Mordecai, Nehemiah, a Jew, was made cup-bearer to the king. This man, though living in luxury in the palace, still clung to the remembrance of his people, and the city of his fathers; and eagerly catching every tiding that arrived concerning Jerusalem, he learned in how low a condition it lay.

There is something extremely remarkable in the fact, that while God raised to such high rank among the heathen, so many of their captives, these were, in every case that we read of, eminent men of God; and this always, for the double purpose of yielding, where

Nehemiah, even while Ezra was among them, would seem to imply that much more was performed after he arrived. Tradition moreover states, that Ezra was inspired to revise the copies of the Scripture then extant, and settle the canon for the time. Into the question of the truth of this I do not enter. It is evident that a later hand must have been guided by the Spirit in recording such a passage as 1 Chron. iii. 19. 24, where the posterity of Zerubbabel are carried down much further than the time of Ezra.

it might have most influence, the fragrance of the truth among the gentiles, and of protecting and furthering the interests of his chosen people. Nehemiah was grieved to hear of the sorrows of his brethren; all, however, which he could do, was to pour out his soul before God; and, three months afterwards, the Lord most unexpectedly answered his prayer, and by the appointment of the king, he was himself sent as governor to build up the wall of Jerusalem, and otherwise "seek the welfare of the children of Israel." Few things are more touching than the narrative of his procedure: having been convoyed across the desert, "with captains of the army and horsemen," he crossed the valley of Kedron, and entered Jerusalem; and after remaining for three days, without communicating his purpose to any one, he rose in the night, and, with a few attendants, proceeded upon his solitary mule, to survey by the pale moonlight, and amid stillness unbroken, save by the echoes of his mule's feet as they fell upon his rocky path—the sunken gates and ruined walls of Zion. Having then, with his own eyes, witnessed these desolations, he summoned all the priests, nobles, rulers, and people together; and, like Eliezer of Damascus, the servant of Abraham, having told them in the simplicity of his heart, governor though he was, of his prayer, God's answer thereto, and the wonderful path which the Lord had opened for the accomplishment of the work, all present were instantly fired, and lifting up their voices, exclaimed, "Let us rise up and build."

But Jerusalem was surrounded by enemies. Sanballat the Horonite, Tobiah the servant, the Ammonite, and Geshem the Arabian, relentlessly sought her hurt, and the work needed not only to be done speedily, but with spear and sword in hand. The walls were parcelled out into small portions, and the services of none were spared; Levites, priests, the high priest himself, goldsmiths, merchants, apothecaries, the ruler of the half part of Jerusalem, "he and his daughters,"—men of Jericho, and men of the Plain, rulers and mighty men, all, except "the nobles of the

Tekoites, who put not their necks to the work of the Lord," were engaged with a weapon in the one hand, and a tool in the other, till, almost incredible to relate, under the protecting hand of God, through the prayers of the good governor and of the people, and amid the sneers and devices of her foes, in the short space of fifty-two days, Jerusalem stood forth fortified and encompassed with bulwarks "fair as the sun, clear as the moon, and terrible as an army with banners." "And it came to pass," adds the sacred historian, "when all our enemies heard thereof, and all the heathen that were about us saw these things, that they were much cast down in their own eyes, for they perceived that this work was wrought of our God." Neh. vi. 16. This was in the ninety-second year after the return from the captivity under Zerubbabel, and B. C. 445.

Marvellous, however, as was this work of God, the days of Nehemiah are still more memorable, in consequence of the great revival of religion, and outpouring of the Holy Spirit, which took place in his time. It would seem, that now the last of those showers of blessing fell upon Judah, which, it was foretold, should accompany the restoration from Babylon, and which were typical of what shall descend in after times, when "the nation, scattered and peeled," shall be gathered from its longest and last captivity, and when "the Branch of the Lord shall be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel."

It was upon this occasion that the people, under the influence of Him who has promised to "be as the dew unto Israel," assembling together, "as one man" entreated Ezra to read to them the law of the Lord, there being at that time few copies of it in the land. And now a picture was presented, in the streets of Jerusalem, refreshing to all who sigh for the return of the Spirit. Upon a pulpit of wood stood Ezra, with a group of thirteen venerable elders around him, attended by a number of Levites, who translated, as is supposed, into Chaldee, the Hebrew text, and ex-

plained its meaning to the people; and thus, in the open street, beneath the blue canopy of heaven, crowds of men, women, and children, hung from sunrise till noon upon the lips of the speaker, and, like their fathers of old, when clustering around the smitten rock in Horeb, from day to day they stood, "drawing waters with joy out of the wells of salvation."

"Where the Spirit of the Lord is, there is liberty," and when the Holy Ghost sprinkles the conscience with the blood of Christ, and sheds abroad the love of God upon the heart—the soul, conscious of freedom, delights to present itself a living sacrifice unto God. No sooner had the Spirit of grace brought the truth to bear upon the hearts of the awakened multitude, and set forth the character of God as the Redeemer of his people—"the Lord who brought them up out of the land of Egypt," than they were deeply affected, and becoming "like trees planted by the rivers of water," (Psal. i. 2, 3,) immediately yielded the fruits of the Spirit.

At first, when the law was read, the representation which it gave of their defections from God, caused them to weep, but being comforted by Nehemiah and Ezra, they were afterwards enabled to rejoice in the Lord. Every thing which was commanded in the law, they were now studious to fulfil. The streets, courts, and roofs of houses were covered with booths, and the feast of tabernacles was celebrated in a manner that had not been witnessed "since the days of Joshua, the son of Nun." A day of fasting and humiliation of the deepest kind was observed, and solemn remembrance made of their sins, and of the unmerited mercies of their God. A solemn covenant was entered into by the whole body of the people, to carry out the work of reformation, to abstain from forming marriages with the heathen, to forego exacting debts from their poor brethren, to keep the Sabbath, and honour the Lord with their increase. A spirit of brotherly affection, like the "precious ointment poured upon the head of Aaron, which flowed

down to the skirts of his garment," (Psal. cxxxiii. 1, 2,) was diffused over all, and filled Jerusalem with perfume. And, finally the city, as a whole, was solemnly surrendered to Jehovah;—such, at least, we conceive to have been the ultimate design of that dedication of the wall (Neh. xii.) which encompassed it, of which so particular notice is taken, when the two great companies with "thanksgivings, and singing, and cymbals, and psalteries, and harps," being brought upon it, "walked about Zion, and went round about her, and told the towers thereof." Psal. xlviii. 12.

Such was the state in which the governor, who, through prayer, and the grace* which was in him, had accomplished so much, left Jerusalem to return to Persia, after an absence of twelve years, (Neh. xiii. 6, comp. ii. 1:) soon, however, evils began to spring up, like thorns in the vineyard; and on Nehemiah's return to Jerusalem, he was forced to exercise authority with considerable severity. One proof of his faithfulness we may give: he expelled from the sanctuary, Manasseh, grandson of the high priest, for marrying the daughter of Sanballat the Horonite. This was the origin of the Samaritan temple erected upon Mount Gerizzim. (John iv. 20.) Sanballat built it, and made Manasseh, his son-in-law, high priest thereof, and thus the feuds between the Jews and Samaritans were perpetuated, till the Jewish nation was scattered by the whirlwind. (Luke ix. 52—54; John iv. 9.)

It was in circumstances like these that Malachi, the last of the Jewish prophets, arose, from whose writings we perceive that that tide of abuses had now begun to flow, which at last swept Jerusalem from its foundation. With him the canon of the Old Testament closes, and from this time, the voice of pro-

* It is interesting to observe, that while Nehemiah speaks of his "good deeds," he at the same time acknowledges, that the sovereign grace of God was the fountain of all, (ii. 8. 18; vii. 5,) and that as a poor sinner, he sought to be "spared according to the greatness of God's *mercy*. (Neh. xiii. 22.)

phecy was mute, till the Spirit of God faintly breathed upon the lips of one of the children of the ten tribes, a poor widow, in Jerusalem, Anna, the daughter of Phanuel, of the tribe of Asher. (Luke ii. 36.)

Thus, brethren, it pleased the Lord, who, for thousands of years together, had held communication with his people, first to withdraw the cloud and the voice from between the cherubim, and then cause even prophecy to cease, previous to the coming of the Saviour of the world. He deemed it befitting the majesty of Him who had made all worlds, and who was now approaching as the great Prophet of the church, to announce his advent by four hundred years of silence; and as when the shades of night are passing away, star after star disappears before the streaks of the dawn, all save that star which,

"Flaming in the forehead of the morning sky,"

heralds the approach of the glorious sun, before it sets in his beams: so, all the lights of the Old Testament were suffered to expire as Emmanuel himself drew nigh, and ushered in by that planet which rose and set over the wilderness of Judah—whose only music (Job xxxviii. 7,) was "the kingdom of Messiah is at hand," the Sun of righteousness arose upon the world, with healing in his wings. (Mal. iv. 1.)

III. Little is recorded in Jewish history till the rise of Alexander the Great, B. C. 335, with the exception of the murder of Jeshua, by his brother, the high priest, Johanan, B. C. 366. Jeshua, grasping at the holy office which his brother held, so provoked him, that he slew him within the sacred precincts of the temple. This led to a further pollution of it by the Persian governor, who, as a punishment for Johanan's guilt, exacted a tribute from the temple for seven years. The time for the destruction of the Persian empire having now arrived, the Grecian, like a winged leopard, as described by Daniel, (Dan. vii. 6,) bounding along, and scarcely touching the ground, (Dan. vii. 5, comp. ver. 21,) gained the mastery of

the world. To it, as did all the east, Judea fell a prey.

The Most High sets up the kingdoms of this world, and "giveth them to whomsoever he will;" and although they think it not, he does so for the advancement of his glory, and the good of his church. Among other purposes, intended by God, the Babylonian empire received its power, that it might execute God's judgments upon his people, and scatter them like blessed seed over a large portion of the world. The Persian empire again, wild, fierce, and cruel as the bear, (Dan. vii. 5,) was suffered to overcome the nobler Babylonian lion, (Dan. vii. 4,) that from his jaws, Judah's captives might go forth unhurt, and to afford them protection until Jerusalem and the temple should be built, and the land of Messiah prepared for his approach. This being done, the Grecian leopard gained the sceptre with comparatively bloodless (because rapid*) triumphs, to prepare the way for Messiah's messengers, and the transmission of the Gospel of the grace of God, by uniting under its milder dominion the eastern and western world; and by the introduction of a language which would be understood throughout it all. It is from the fact that, since the days of Alexander, Greek was of all languages the most extensively spoken, that the New Testament and LXX translation of the Old were written in that tongue.

After the brilliant but dissolute career of Alexander had been arrested by his sudden death, (Dan. viii. 8,) his kingdom, according to prophecy, (Dan. viii. 22,) was seized upon and divided among his generals. Syria had been granted at first to Laomedon, but Ptolemy, to whose lot Egypt had fallen, coveting "the pleasant land," came up against it, and marching to Jerusalem, took it upon the Sabbath, the Jews offering no resistance upon that day, B. C. 320, and carried off no fewer than one hundred thousand captives

* In the year 335 B. C., he crossed the Hellespont, and in 330, he had subdued every thing from the Hellespont to Sogdiana, and from Egypt to India. Jahn (Heb. Com.) gives credit to Josephus' account of Alexander's march to and conduct at Jerusalem.

into Egypt. This was the foundation of the Jewish colony in Alexandria, which subsisted four hundred years, and which afforded a shelter to the young child Jesus, when borne across the desert by his mother and Joseph, to escape the malignity of Herod.*

It was under the successor of this Ptolemy (Lagus or Soter,) namely, Ptolemy Philadelphus, king of Egypt, that the Septuagint,† or Greek translation of the Old Testament, was made by the Jews residing there, for the benefit of those who were fast losing their knowledge of Hebrew and Chaldee. This work was effected about the year B. C. 277, although many of the books do not seem to have been translated till a later period.

We do not notice this circumstance as being interesting simply in a literary point of view, but because it is one of those recorded in that precious volume of providence and grace, which, side by side with the Lamb's book of Life, adorns the library of the New Jerusalem. One of the good results of the revival of religion under Ezra and Nehemiah was, that from their time provision was made for the stated public reading of the word throughout the land. This kept the testimony concerning Christ much more before the eye of the Jews than formerly, and was one great mean of preventing their relapse into idolatry after the captivity; as the Jews became scattered over the Grecian and Roman empire, the streams from Zion followed them, and synagogues were erected, as we find from the New Testament, in all countries, so that, according to the apostle, "Moses had from of old time in every city them that preached him, being read in the synagogues every Sabbath day." (Acts xv. 21.) But while the truth was in this way more widely disseminated than ever it had been before, both among the Jews and the heathen, the latter

* The origin of this colony may indeed be dated a little earlier, as we find Alexander the Great bringing certain Jews to dwell in Alexandria, and conferring considerable privileges upon them. Joseph. War ii. 18. 7. Cont. Apion. ii. 4.

† So called from a fabulous story of seventy individuals having been engaged in the work.

especially could have made little progress in obtaining an acquaintance with the word of salvation, so long as the original tongue, known by so few, was the channel of conveyance. The Lord, however, by carrying the one hundred thousand Jews to Egypt, led at once to the removal of this barrier; and from their necessities, the living waters, hitherto confined within the compass of the *Hebrew* Scriptures, were now discharged over the world, through the language of the gentiles.

From the year B. C. 320, when Ptolemy carried the captives to Egypt, till B. C. 187, Judea enjoyed almost uninterrupted tranquillity—and this not only while the rest of the Grecian empire was convulsed to its centre, but while the flames of war were raging on every side, and even while she herself was the subject of contention between rival kings. Again and again Judea changed masters in a way which I need not here recount; but although she never during this period acquired independence, the Lord was pleased to put forth his hand in a peculiar manner and shield her from real evils; and like a pleasant valley in the midst of mountains, she rested in peace while the thunder was rolling over her head. According to the prophecy of Ezekiel, to which I shall afterwards allude, chap. xxi. 27, the house of David was now brought very low, and the Jewish state appears to have been principally managed by the high priests. Among them there was no individual of much note, (if we except Jaddua, who is represented by Josephus as going forth to meet Alexander the Great,) till we reach the time of Simon* the son of

* *The high priests since the return from the Captivity were,*

	B. C.
1. Jeshua, son of Josedeck,	536
2. Joiakim, (Nehem. xii. 10; Joseph. Ant. xi. 5. 1.)	483
3. Eliashib, (Nehem. xiii. 4.)	453
4. Joiada, (Nehem. xii. 22.)	413
5. Johanan, (Nehem. xii. 22.)	373
6. Jaddua, (Nehem. xii. 22.)	341
7. Onias, (Joseph. Ant. xi. 8. 7.)	321
8. Simon the Just, (Joseph. Ant. xii. 2. 5.)	300

Onias, who, from the extraordinary excellence and purity of his character, was surnamed the Just;* for him the Jews entertain the greatest reverence, and his priesthood may be regarded by us with interest, as it was after his death, that some of the sects which appear so conspicuously in the New Testament arose, and the Jewish love for traditions began to gain ground.

There is considerable obscurity resting upon the origin of the sects of the Pharisees and Sadducees. In the first book of Maccabees, we read of a class who joined in resisting the Syrian king, called Assideans, (1 Mac. ii. 42,) these are the same as the Chasidim, or "righteous ones," as they were called, and are those said "to have been voluntarily devoted to the law." There is no doubt, that these were the Pharisees in their early state, who had begun to give heed to vain traditions, though they had not then carried matters to such an extent as they did afterwards; perhaps, the most natural way of accounting for the rise of the Sadducees, who are supposed to have sprung up about the same time, is, that they were a party who kept by the written law,† but who, carry-

* As a specimen of Jewish admiration of Simon, we may quote the extravagant though beautiful language of the Son of Sirach, in the apocryphal book of Ecclesiasticus, whose commendations upon him, when compared with what is said of others of far nobler name, may be taken as an argument against the inspiration of his book.

"He was as the morning star in the midst of a cloud,
And as the moon at the full—

"As the sun shining upon the temple of the Most High,
And as the rainbow giving light in the bright clouds,

"And as the flower of roses in the spring of the year—
As lilies by the rivers of waters,
And as the branches of the frankincense tree in the time of summer—

"As fire and incense in the censer,
And as a vessel of beaten gold set with all manner of precious stones,

"As a fair olive tree budding forth fruit,
And as a cypress tree which groweth up to the clouds."
Ecclus. L. 6—10.

† The Caraites among the modern Jews, who are found chiefly in Poland and the Crimea, correspond with the sect of the Sadducees, in

ing their opposition to extremities against the Pharisees, ultimately went the length of denying a future state altogether.*

Although Judea lay tranquil during this period, its moral state did not continue the same. Its conquest, by Alexander the Great, the overrunning of the country by his army, the frequent presence of Greeks, Syrians, and Egyptians, led to a considerable alteration upon the character of the Jews. The love of Grecian manners began soon to appear, along with it the infection of Grecian idolatry threatened them, and finally, ambition, love of money, fearful crime, impiety, and apostasy, began to rear their head. Nothing, we think, is more evident to one who studies the perplexing history of the period we are at present considering, than that God had all along been wonderfully protecting his people; we have no hesitation in saying that it was not till they had fearfully provoked the God of their fathers, by their departure from him, that he ceased to "rebuke the devourer, and allowed the vine to cast her fruit before the time in the field." What rendered the sin of Jerusalem more offensive to the Lord God was, that it broke out with most fearful violence in the house of Levi.

We pass over the contentions of the Syrian and Egyptian kings, and the brilliant reign of Antiochus the Great, and at once come to the period of the successor of Seleucus, to whom, at this moment,† Judea was subject, B. C. 175, namely, Antiochus, surnamed Epiphanes, or the illustrious, though never did one more disgrace a throne with folly and blood than he. At the time at which we have arrived, temporal authority among the Jews had in a great measure become associated with ecclesiastical, and this, as all history shows, is more injurious to the church than

their opposition to the rest of the nation, who are still prostrate in the mire of tradition. The Caraites do not hold, however, the peculiar errors of the Sadducees.

* See Jahn's Hebrew Commonwealth, vol. i. page 278.

† We say, "at this moment," for Judea had been lost and won alternately, by the kings of Syria and Egypt, immediately before.

even it is to the state. In the present instance, in consequence of the high priesthood being invested with temporal power, the gentile kings, to whom the Jews owned allegiance as temporal lords, overlooking the difference between what was civil, and what was ecclesiastical, and regarding the high priesthood as a political office, considered themselves entitled to dispose of it as they thought fit. Had Levi not entered into the seat of Judah, the evils that now happened would not have taken place.

At the time that Antiochus Epiphanes usurped the throne of Syria, which of right belonged to his nephew Demetrius, Onias* III. was high priest of the Jews, and a good man. His brother Jesus, coveting the office of Onias, repaired to Antiochus, and, by promise of a large sum of money, procured from the king the imprisonment of Onias, and the robes of the high priesthood for himself. This was the first occasion on which the order of priestly succession was violated since the captivity. Jesus, assuming the heathen name of Jason, soon showed that his object was to overthrow the religion and laws of his country. He instituted a gymnasium, or place of exercise, (1 Macc. i. 32, 33,) like those in Greece, through which Grecian customs might be introduced, and he was followed in all his plans by many apostate Jews, and even by many of the priests. Three years after this, his brother Menelaus, pursuing the course of Jason, offering a larger bribe to Antiochus, succeeded in driving his brother from his office; and he now seized the sacred vestments. This led to the profanation of the temple by the heathen, and the murder of the pious Onias. By such horrible enormities was Jehovah provoked against his people. It was to in-

* *High Priests, from the time of Simon the Just, till that of Onias III.*

	B. C.
8. Simon the Just,	300
9. Eleazar, his brother, (Joseph. Ant. xii. 2, 5,)	291
10. Manasseh, Eleazar's uncle, (Joseph. Ant. xii. 4. 1,)	276
11. Onias II. Son of Simon, (do.)	250
12. Simon II. (Joseph. Ant. xii. 4. 10,)	217
13. Onias III. (do.)	195

flict awful but salutary chastisement for these things, to bring the Jews to their right mind, as well as effectually to stem the tide of idolatry which seemed setting in, that the Lord was pleased to raise up a scourge, the most severe of any that the Jews had ever experienced.

While Antiochus was carrying on war in Egypt, a report reaching Judea of his death, the wicked Jason endeavoured to regain the priesthood from his brother Menelaus. Accounts of this, in the shape of an insurrection, reaching Antiochus, he marched to Jerusalem in great wrath, and having been further told that the people had rejoiced at the report of his death, he took the city B. C. 170, slew forty thousand of its people, and sold as many for slaves. Nor was this all; entering into the temple under the guidance of the apostate Menelaus, he pillaged the sanctuary, carried off all the sacred vessels, the golden altar, table of shew bread, candlestick, and gold to the amount of eighteen hundred talents; and, as an insult of the highest nature, he commanded a great sow to be sacrificed upon the altar, and the liquor, in which part of it was boiled, to be sprinkled over every part of the temple.

The miseries of the Jews, however, were not yet at an end. Two years after this, B. C. 168, Antiochus, having been thwarted in his designs upon Egypt, by the Romans,* determined to wreak all his vengeance upon the Jews, and sent Apollonius to Jerusalem to execute his wrath. Upon the first Sabbath after his arrival, Apollonius issued orders to his soldiers to go forth and massacre all men they met, and seize as slaves the women and children. The streets flowed with blood, the houses were plundered, and walls thrown down; and the soldiers,

* It was upon this occasion that Popilius Lacnas, the Roman ambassador, upon Antiochus proudly declaring that he would take time to consider certain conditions which were proposed to him, drawing a circle with his staff in the sand round the king, said, "Before you leave this circle you must give me an answer which I can report to the Senate." Antiochus was forced to comply.

building a fortress over against the temple, slew all who came forward to sacrifice, so that the services of the sanctuary ceased for no less than three years and a half. Still worse remains to be told: within the same year, Antiochus issued a mad decree from Antioch, chiefly aimed at the Jews, requiring all who were subject to his dominion to adopt a uniformity of heathen worship; and officers were despatched into Judea to enforce it. Scenes of the most horrible barbarity now took place. Athenæus was sent to Jerusalem to compel the Jews to the observance of heathen rites, and overturn every thing sacred. The people were forced to profane the Sabbath, to eat swine's flesh, to desist from circumcision, to surrender up every copy of the law upon pain of death, (1 Mac. i. 57,*) and, to crown all, the temple was dedicated to Jupiter Olympius, the image of the idol being placed upon the altar of burnt-offering.† In every city altars were erected, and the people forced to offer incense and sacrifice upon them. The consequence of this may be conceived. Many of the people forsook their religion,‡ but the great mass refused to yield to the tyrant. Tortures the most dreadful were put in force, and multitudes preferred the horrors of martyrdom rather than submit. Among others, two women, with their infant children fastened to their neck, were flung over the battlements of Jerusalem; and, to use the words of the historian, "there was very great wrath upon Israel." Mac. i. 64.

Such was the tremendous chastisement which God saw was requisite to bring Judah to its right mind. At length, however, it pleased the Lord to interpose;

* We refer to the books of Maccabees, not as to the word of God, but as we do to Josephus, as authorities for historical statements.

† Jahn supposes that it was a small heathen altar which was put upon the altar of burnt-offering, and that the image was in some other situation, Heb. Com. i. 318.

‡ It was upon this occasion that the Samaritans came forward, and, disclaiming all connection with the Jews, offered their temple upon Gerizzim as a temple for the worship of Jupiter Xenios, or the Stranger, to imply that they were strangers to the Jews.

and, as the house of Levi had been the cause of the miseries of his people, to make them instrumental in achieving their deliverance.

There lived in a small town upon the sea shore, called Modin, an aged priest of the name of Mattathias, of the course of Joarib, (Joseph. Ant. xii. 6. 1; 1 Chron. xxiv. 7; Nehem. xii. 19,) and great grandson of Asmoneus.* He and his five sons had deplored the desolations of the sanctuary, and, "rending their clothes, had put on sackcloth and mourned very sore." The king's officer having reached Modin, and having gathered a multitude of people around the heathen altar, which had been erected there, declared that he had come to enforce the commandment of the king, and calling first upon Mattathias, who was standing surrounded by his five sons, as being the most honourable of those who dwelt there, to advance to the altar and comply with the royal decree, promised, if he did so, that "he and his family should be numbered among the king's friends, and honoured with silver and gold and many rewards." Old Mattathias, in a state of high excitement, fearlessly exclaimed in the presence of all, "Though all nations that are under the king's dominion obey him, and fall away every one from the religion of *their* fathers, yet will I and my sons and my brethren walk in the covenant of *our* fathers. We will not hearken to the king's words to go from our religion either on the right hand or the left." Scarcely had he uttered these words, when a Jew came forward in sight of all to offer sacrifice. The old priest, trembling with indignation, could restrain himself no longer, and rushing forward, with one stroke of the weapon he held, stretched the apostate lifeless upon the altar. (Deut. xiii. 6—15.) Turning then with his sons upon the king's commissioner, he slew him and several of his soldiers; and, having overthrown the altar, rushed through the town, crying with loud voice. "Whosoever is zealous

* From Asmoneus the family afterwards went by the name of the Asmonean family.

for the law and maintaineth the covenant, let him follow me!"

This was the signal for revolt; multitudes from every quarter rallied around Mattathias, and men, women, and children poured into the wilderness to own his cause as theirs; and although at the very outset a thousand of these were massacred upon the Sabbath, when, from religious though mistaken grounds, they abstained from defence, the aspect of things began immediately to change, altars were thrown down, Jewish rites were performed, and many copies of the law restored. Such exertions, however, were too much for the aged frame of Mattathias, and worn out by toil and infirmities, he died in the year following, bequeathing the task of the liberation of his country to Judas, his third and most warlike son.

Under Judas was raised the standard of the Maccabees, a name believed to be composed of the initial letters of the Hebrew words in Exod. xv. 11, "Who is like unto thee among the gods, O Jehovah?"* which, like those characters written upon the vesture and upon the thigh of that glorious One, who in righteousness doth judge and make war, "King of kings and Lord of lords," were inscribed upon the banner which now waved over the mountains of Israel. Nothing could now stay the course of Judas; placing his dependence upon the God of battles, and animating his little bands of patriots—when the reflection of "the sun upon the shields of gold and brass" of their innumerable foes, "so that the mountains glistened therewith and shone like lamps of fire," made them tremble—with that best of all war-cries, "To the God of heaven it is all one to deliver with a great multitude or a small company" (1 Mac. iii. 18)—he gained the most astonishing victories. At one time, after a season of solemn fasting, he defeated with three thousand an army of fifty thousand, and,

* Others, however, suppose the name to be derived from a surname of Judas, (Maccabi) the Hammerer. See Jahn, Heb. Com. i. 321.

"spoiling the tents of the enemy, got much gold and silver, and blue silk and purple of the sea, and great riches;" at another time, after earnest pleading with "the Saviour of Israel," he, at the head of ten thousand, routed an experienced general with sixty-five thousand men. It was after this latter victory, that, being left master of the country for a while, he embraced the opportunity of marching to Jerusalem, saying, "Behold our enemies are discomfited, let us go up to cleanse and repair the sanctuary." The scene which met the eyes of the army as they entered the city of the Lord, quite unmanned them. "The sanctuary lay desolate, the altar profaned, the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains." No time, however, was to be lost, and with certain of the most holy of the priests, Judas, having erected a new altar of burnt offering, and having made new holy vessels, a table of shew bread, altar of incense, and candlestick, dedicated the temple once more to Jehovah, with "songs and citherns, and harps and cymbals," while the people, decking the forefront of the temple with "crowns of gold and with shields," and "bearing in their hands branches, and fair boughs, and palms also," (2 Mac. x. 7,) feasted seven days with mirth and gladness. This was in the year B. C. 165, exactly on the day upon which, three years before, the sanctuary had been profaned,* by sacrifice offered upon the idol altar, 1 Mac. i. 59; iv. 52. An annual feast was appointed to commemorate this dedication.

The fame of Judas' exploits rung among the nations around: the Lord prospered him mightily; one false step, however, casts a shade upon his public career. Withdrawing his confidence in the Lord, who had fought for Israel, he solicited alliance and received it from the Romans. We almost feel inclined to ascribe this as the reason for what followed. An

* There still remained a number of apostates and enemies in the tower which overlooked the temple, who continued as thorns in the sides of those in Jerusalem, and were not subdued till afterwards.

immense army of the enemy coming against him, Judas having been left with only a handful to oppose them, and, disdaining to flee, was defeated, and left dead upon the battle-field.

Jonathan, the brother of Judas, now assumed the command, B. C. 161, at a moment when, by the death of Judas, every thing was involved in the deepest gloom; and although he was a man both of less piety than his brother, and guilty of the commission of still more flagrant evils than he, his efforts, through the blessing of God, were crowned with success: to such a degree, indeed, did he rise, that his favour was courted by rival claimants of the throne of Antiochus, who, before the death of Judas, had ended his wicked life most miserably. Jonathan presided over the head of affairs for seventeen years, and then was perfidiously slain. Upon this the enemy again threatened the peace of Judea. Simon, now the only remaining son of Mattathias, was called to take the direction of affairs. "Since," said he, "all my brethren and my father's house are slain for Israel's sake, and I am left alone, far be it from me that I should spare mine own life in any time of trouble, for I am no better than my brethren. Doubtless I will avenge my nation, and the sanctuary, and our wives and children."

But the time for Judea's freedom was now at hand. Since the death of Antiochus Epiphanes, there had been a perpetual contest for the throne of Syria,* and

* *Rival kings of Syria.*

	B. C.
Antiochus Epiphanes dies,	164
Leaves his throne to his son Antiochus Eupator, a minor.	
Demetrius, the rightful heir to the Syrian throne, whom Antiochus Epiphanes had wronged, slays Eupator, and seizes the kingdom,	162
Alexander Balas, an impostor, pretending to be the son of Antiochus Epiphanes, claims the throne, and is acknowledged by the Jews,	154
Demetrius slain in battle, Balas succeeds,	150
Demetrius, the son of Demetrius, claims his father's kingdom,	148
Balas slain, Demetrius II. reigns,	146
Tryphon, a general of Balas, claims the throne for Antiochus, the infant son of Balas,	144

at the moment when Simon was called to the command, the rightful king had removed his throne to a distance, while a vile usurper was attempting to gain the crown. The Jews, finding that any thing was better than the domination of the latter, sent to the king, declaring their desire to make peace with him; and he was so anxious to secure their friendship, that he acceded to every demand that was made—agreed to recognise Simon as head of the Jewish state—relinquished all claim to tribute and tax from Judea, and consented to bury in oblivion all offences. This took place in the year B. C. 143, which commences, therefore, a new epoch in Jewish history. Thus was the last sign of subjection to a foreign yoke wiped away, and Jerusalem was now, and for ever, independent of Babylonian, Persian, Grecian, or Syrian oppressors. For the first time, since the captivity, was she wholly free, and, by the wonderful mercy of Jehovah, now stood unshackled as in the days of her glory.

But marvellous as were these goings forth of the Lord among his people, there was much which took place during the period we have passed, to make a beholder tremble. God, indeed, delivered the Jews, and doubtless the heavy chastisements he had inflicted, were made effectual in many ways; but, alas, we read of no revival of religion following Israel's deliverance upon this occasion; but, on the contrary, of certain vital changes upon the Jewish constitution, which must have provoked the Most High. There was much to make a pious Israelite tremble, when Jonathan was made high priest, though not a descendant of Josadach, and while the son of Onias, the rightful heir of the priesthoood, was still alive. The wicked Jason and Menelaus were both of the right family, but Mattathias and his sons belonged to another. Nor was this the only cause for fear, for not

B. C.

Tryphon murders the child Antiochus, and declares himself king, ... 143

The Jews declaring for Demetrius II., receive their independence, ... 143

merely did Jonathan presume to act as he did, but he received his high priesthood from a heathen, and that a vile usurper, (Alexander Balas,) because at that moment it appeared, that under his rule Judea would prosper most. There was much to make a pious Israelite tremble, in the fact, that, while God had chosen Zion as his place of habitation, Onias III., the son of the murdered high priest of the same name, finding himself excluded from his rightful office, went down to Egypt, and there, by the permission of Ptolemy, built a temple, B. C. 149, of which he made himself high priest, and thereby sought to prevent the numerous* Jews in Egypt from going up to Jerusalem. Lastly, there was much to make a pious Israelite tremble in the days of Simon, the brother of Jonathan, who, in the year B. C. 141, was made by the people, not merely high priest, (Joseph. Ant. xiii. 6, 7,) but was elected their sovereign also, (1 Mac. xiv. 35,) while both the high priesthood and the sovereignty were declared hereditary in his family; and when, contrary to the appointment of God, Levi thus dared to usurp the sceptre of David, and unite in himself the offices of priest and king.

It is a matter of much regret with us, in the writing of this history, that our eyes are so sparingly enlightened by the Holy Ghost, and that we do not more clearly see all events bearing upon Christ, as they assuredly do—like flowers which turn to the sun. In the present case, however, we think we can discern the purpose of God even in these appearances we have noticed—so ominous of future disasters. Already have we heard the last notes of prophecy die away upon the lips of the sweet singers of Israel, that the voice of the Great Prophet, soon to come, might be more clearly distinguished when lifted up to bless the ear of the weary, and preach the glad tidings of a full and free salvation. And now, doubtless, it was for the purpose of more conspicuously

* This temple in Egypt continued for about two hundred and twenty years. It was closed by order of Vespasian.—Joseph. War, vii. 10.

displaying the glory of Christ's priesthood, that the honours of those of Israel were permitted to fade. The robes of Jason and Menelaus, stained with impiety and blood, the mitre polluted by the hand of a heathen usurper, (for such was the hand which placed it upon the head of Jonathan,*) and the violated order of priestly succession, all served to disclose the excellency of Him who is the "High priest, holy, harmless, undefiled, and separate from sinners;" who was emphatically the "called of God," and who is "an high priest for ever, after the order of Melchisedec." And if the humbling of the Levitical priesthood tended to exalt the priesthood of Christ, equally so did the sinking of the house of David serve to manifest the glory of his kingship. When Israel returned from the captivity, Zerubbabel, the prince of Judah, was at their head; and in 1 Chron. iii. 19–24, we have a catalogue of his descendants for a considerable period afterwards; but where are the insignia of the royal house at the period at which we have arrived? Their rightful possessors have dwindled into insignificance, and Levi, while losing his own, has usurped them all. Simon, the high priest, now holds the sceptre and authority, his successors the crown and kingly name† of the family of David, thus uniting in their persons offices which were to be kept distinct, till the coming of Him, whose prerogative it is, and of whom it was foretold, that he should "sit as a priest upon his throne." (Zech. vi.) Who does not see in this the preparation spoken of in prophecy for the springing forth of "the rod from the smitten stem of Jesse"—when the child of the poor virgin of Nazareth should arise "to reign over the house of

* The high priesthood had already been polluted in a similar way, when the wretch Alcimus, the enemy of the Jews, though of the family of Aaron, was created high priest by Antiochus Eupator, B. C. 162, who had deprived the wicked Menelaus of life. On the death of Alcimus there was a vacancy in the office of high priest for seven years, till Jonathan was invested with the office.

† Simon, the brother of Jonathan and Judas, was made sovereign over the Jews. It was his grandson Aristobulus, however, who first put the diadem upon his head, and took the name of king.

Jacob, and of whose glorious kingdom there should be no end?"*

Even the daring wickedness of those who built the temple in Egypt, may have been made subservient to the progress of the Gospel, as the Jews would thereby be led to look from the earthly to "the heavenly Jerusalem," and be prepared for that time, when "neither in this mountain, nor yet in Jerusalem, men should worship the Father."†

IV. The reign of the Asmonean or Maccabean family continued for a space of eighty years, that is, from the year B. C. 143 to B. C. 63, the same individuals holding the two offices of priest and king, save in one instance when a queen sat upon the throne. We do not intend to detail the events of this period, and have only to observe, that during it, the throne and sacred vestments together were frequently bathed in blood, and that unseemly contentions, ending sometimes in parricide and fratricide, were the fearful objects which were set before the people, by those who ought to have been examples to Israel.‡ The increas-

* This idea has been caught by Milton—to retrace our steps a little way:

> "First among the priests dissension springs,
> Men who attend the altar, and should most
> Endeavour peace; their strife pollution brings
> Upon the temple itself; at last they seize
> The sceptre, and regard not David's sons;
> Then lose it to a stranger, that the true
> Anointed king Messiah might be born
> Barr'd of his right."
>
> *Par. Lost*, xii. 453. *See also Par. Reg.* iii. 169.

† It is remarkable, however, that the Egyptian Jews of Cyrene and Alexandria were among the most bitter of Stephen's enemies, and in bringing the charge against him of speaking blasphemous words against the temple at Jerusalem, (Acts vi. 9, 13.) Stephen, in making out his point, that the Most High is not confined to temples and places, makes no allusion to the temple in Egypt.

‡ *The Asmonean princes during this period were*—

	B. C.
Simon, the brother of Jonathan, ...	143
Simon, like his brother, was treacherously murdered by his son-in-law, and was succeeded by John Hyrcanus, his son, .	135
This was the best of the Asmonean princes, and lived prosperously; he was succeeded by his son Aristobulus, . . .	107
Who, after casting three of his brothers into prison, starving his mother to death, and murdering his brother Antigonus in one	

ing power, and mutual animosity of the rival sects, also, in a great measure, added to the troubles of this period. On one occasion, the best of the Asmonean princes (Hyrcanus I.) taking offence at something the Pharisees had done, openly left them and went over to the Sadducees; two of his successors continued to remain followers of the same sect; but upon the recommendation of the last of the two, (Alexander Jannæus,) his successors returned to the ranks of the Pharisees—all this had the effect of keeping the Jews in perpetual commotion.

The time for the subjugation of the world to the fourth kingdom having now arrived, it was appointed by God that Judea should, as in other instances, be brought under its power. Already had Judas Maccabeus, Jonathan, and several others, had dealings with the Romans. But now the land of Israel was to become the prey of this insatiable people. The manner in which the Romans got a footing in Judea is remarkable. Two brothers, Hyrcanus and Aristobulus, the sons of queen Alexandra, were contending for the throne and high priesthood; the first was rightful heir, but was compelled to leave the throne by his younger and more active brother. It was at the time of this most unseemly strife, that Pompey was in the east carrying on the war against Mithridates, and it was resolved by the two brothers to refer to him the question which of them should reign. Accordingly, both repaired to Damascus, where Pompey

B. C.

year, died, and was succeeded by his brother Alexander Jannæus, a wicked prince, ... 106

Who, at one time, when provoked, put six thousand Jews to death; at another, crucified eight hundred rebels, and massacred their wives and children before their eyes. While giving way to excessive drinking, he was seized with fever and died, leaving his wife Alexandra, queen, ... 79

Alexandra makes Hyrcanus, her son, high priest, and, after a good reign, dies, and is succeeded by Hyrcanus II., . 69

A weak prince, who, after reigning three months, was forced by his brother Aristobulus, to resign the throne to him. Pompey takes Aristobulus II. prisoner, takes Jerusalem, restores Hyrcanus to the office of high priest, and makes him prince, but takes from him the diadem, ... 63

was, along with a third party, who wished neither to be king, but desired the restoration of the form of government previous to the time of the Maccabees. Pompey declined deciding till the following year; but Aristobulus, perceiving, as he thought, that decision would be made against him, marched back to Judea. Hither he was followed by the Roman general, who took Jerusalem after three months' siege, and the slaughter of twelve thousand Jews; and, establishing Hyrcanus as high priest and governor, though he took from him the crown and name of king, carried Aristobulus prisoner to Rome. Thus did the sinful contention of these two brothers bring their country into subjection and misery again. This was in the year 63 B. C.

After this the Jews had for a time a variety of fortune. Hyrcanus had been instigated to make exertion for the recovery of his throne, by an Idumean named Antipater, an artful and ambitious man. This individual afterwards contrived to win the favour of the Romans, so far prevailing with them as to be made procurator of Judea, and obtained the advancement of his two sons to be governors of Galilee and Jerusalem. One of them was the celebrated Herod, who afterwards gaining interest with the Romans, was by them made king of Judea, and in the year B. C. 37, was settled in full possession of the throne. It was in the reign of this Herod that the Saviour of the world was born.

We have now arrived at the time when the great Messiah was to appear upon the earth—when "to us the child was born, the son was given, whose name is Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." Much could we have wished, had space been allowed us, for a minute consideration of the circumstances in which the root of David gave signs of life, and when, springing from its stem, the Branch of the Lord, beautiful and glorious, waved itself abroad, inviting the myriads of a perishing world to find salvation under its shade. Still more could we have desired,

had our limits permitted it, to have considered the glory of the incomparable person and finished work of Him who, being the Eternal Son, came in the flesh, anointed by the Eternal Father with oil no other than the Eternal Spirit; and who, with a meaning which it will require eternity to unfold, declared, "The Spirit of the Lord God is upon Me, because Jehovah hath anointed Me to preach good tidings unto the meek; he hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of the vengeance of our God; to comfort all that mourn, to appoint to them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

The time at which Messiah arrived was one which not merely with exactness corresponded with prophecy, (Gen. xlix. 10; Dan. ix. 25; Hag. ii. 7,) but one in which the glory of the Redeemer was more manifested than it previously could have been. The period was one of greatest darkness; both the world and God's own people were seen groping in the valley of the shadow of death; but on this account it was that "the Star which came out of Jacob," (Numb. xxiv. 17,) shone more conspicuously in the sky, and, contrasted with the midnight gloom, was invested with a richer brilliancy.

Since the Babylonish captivity, the world, according to the repeated asseverations of prophecy,* had been in a state of ceaseless commotion. Kingdom after kingdom, small and great, had been overthrown. Empires, mightier than all that had gone before them, had given way with inconceivable rapidity to empires still mightier, which succeeded them. Already had the four hideous beasts, each in its turn, come up, amid the darkness from the sea, that raged beneath the four winds of heaven which strove upon its wa-

* See Dan. ii. 36—44; vii. 1—8; Hag. ii 7; Ezek. xxi. 27. During that period most of the prophecies against Tyre, Egypt, &c. recorded in Jeremiah and other prophets, were fulfilled.

ters, one after another, to devastate the earth; and now the last, "dreadful and terrible, and strong exceedingly, which had great iron teeth, and nails of brass, was devouring and breaking in pieces, and stamping the residue with its feet." (Dan. vii. 2, 3. 7.) The whole world was prostrate beneath the giant power of Roman arms, the mighty instrument by which Satan hoped to maintain his sway.

At the moment when Christ appeared, heathen idolatry was at its height—bewildering its votaries with every thing in the shape of splendour, and all that could gratify the most craving and most base propensities of corrupt humanity. Intellect, too, was provided with every thing on which to feast—a vain philosophy was employed by Satan to entice the souls of sages to hunt after shadows, that they might lose sight of the realities of God's salvation. Literature and science, all things with which a man may occupy himself to the exclusion of God, were in their glory. Among the gentiles, therefore, there was every thing to oppose the claims of Jesus of Nazareth, "whom all nations shall yet call blessed."

With regard to God's own people, their position was even still more remarkable. Judea had sunk till within one step of total degradation. It had been foretold, that not till Shiloh came, should the sceptre pass from Judah, (Gen. xlix. 10,) and most marvellously had God fulfilled his word. When the ten tribes forsook God, he still continued royal power with Judah. And although, after the captivity, they remained tributary to the Persians and Syrians till the time of the Maccabees, they were still governed by their own rulers and laws. Again, although the throne was now filled by an Idumean,* who held his authority from the Romans, and Judea was now lower than it had been before, still the Jews were governed by their own laws, and retained the power of life and death within themselves. The sceptre,

* Josephus says that John Hyrcanus, having conquered the Idumeans, offered them the alternative of leaving their country, or becoming Jews: they chose the latter.

therefore, yet remained with Judah. Now, however, it was finally about to depart, and at the moment at which we have now arrived, Judah was almost in the act of surrendering it. In the reign of Archelaus, the son of Herod, Roman governors and Roman laws ruled Judea, but, by this time, Shiloh had come.

Thus it was the Lord's good pleasure, that when his Son should come, his people, from whom the Messiah was to spring, should be in the most abject state in the eyes of the whole earth, that the triumph of *his* King should appear more glorious. But this is not all: God was pleased to permit another obstacle to be thrown in the Messiah's way, of quite another nature, on the part of the Jews.

It was God's pleasure that his Son should be "believed upon in the world," though sent to the gentiles as the rejected of his (Messiah's) own people—and that Christ should triumph over all, though abhorred and crucified by that people who should, of all others, first have acknowledged his claims, and who had been proclaiming to the nations for two thousand years, that they were expecting Shiloh, the Messiah. It was for this reason that God was pleased to permit Satan to bring the Jews into the position in which they stood when Jesus appeared.

The great object of the glorious Saviour in coming into the world, and in taking humanity into union with himself, was that, being made under the law which man had broken, he might, as a surety, both endure the curse due for the sinner's transgression of the law, and obey, to the utmost, all the precepts of the law. He came not to give his treasures, his angels, his kingdom, but to give Himself, that, by one tremendous expiation, he might achieve at once the complete deliverance of his people from wrath, and by his glorious obedience provide for them a righteousness, by which they become entitled to the unsearchable riches and everlasting blessedness of heaven.

It was to accomplish this propitiation and righteousness that Emmanuel came, to "magnify the law"

which sinners had broken, "and make it honourable." Every thing that he endured, from the manger and the time when first sweat stood upon his brow in the workshop of Nazareth to his agonies in the garden and the cross, was undergone that he might exhaust all curse from his people. All his obedience to the moral law, from his birth to his death—all his obedience to the ceremonial law, from his circumcision to the last passover; and, lastly, his obedience in suffering and in accomplishing all which, as Mediator, he willingly received charge to perform and endure, even to the length of bearing, with perfect submission and infinite love to God, the full outpouring of Jehovah's righteous fury upon him, while, as the spotless Lamb of God, he was treated as having the sin of all his people upon his head, was yielded that he might fulfil all righteousness for his people.

It was not as an example merely to us that Jesus suffered and did all this. Corrupt nature could no more follow his example than it could keep the law of God. It was as a surety for the guilty that he suffered and obeyed; that he might clothe his people with everlasting righteousness—a righteousness incomparably outshining in glory all righteousness of angels, because one which has been wrought out by "God manifest in the flesh." Now it is remarkable that, while such was the express object of Messiah's coming into the world, the people who ought first to have acknowledged and rejoiced in it were, of all people then existing, those who most utterly abhorred it. The only foundation upon which the salvation of a sinner rests is the righteousness of another, even Christ Jesus; and yet the nation which most sought to overturn this only foundation, by "going about to establish their own righteousness, (Rom. ix. 31—x. 5,) were the very people from whom, according to the flesh, the Saviour sprung, to whom he was sent first of all, and whose own Messiah he was. Previous to the captivity, Satan's great object was to seduce Israel into idolatry; but as Emmanuel's advent drew nigh, a more deep scheme required to be adopted to

prevent them receiving Him who came to "bruise the head of the Serpent;" and this scheme was, to delude them into the idea that, by their scrupulous attention to ordinances, (which were given to prefigure Christ,) by their attempts to fulfil the commandments to the letter, for they never thought of their spirit, and by the addition of acts of service, which were not enjoined in the law at all, they needed no Mediator, no Saviour, no imputed righteousness, but were, in all respects, worthy in themselves of the favour of God. There are times, my brethren, when Satan finds Pharisaic self-righteousness more likely to suit his purpose than the golden calves at Bethel or Dan. The idolatry of the gentiles gave way sooner than the self-righteousness of the Jews. Beware, lest any thing else in your eyes but Christ be "the end of the law for righteousness" to you.

It was then, when the heathen were most completely fortified against the advances of "Jesus of Nazareth, the king of the Jews"—when his own people were in the lowest state of degradation and contempt among others—when the peculiar ground of acceptance with God, namely, an imputed righteousness, to accomplish which Christ came from heaven to earth, was most reviled and abhorred by the very people from whom, according to the flesh, he sprung—that the Saviour of the world appeared, like the stone hewn without hands, to overthrow all kingdoms, and establish his glorious dominion from sea to sea, and from the river to the ends of the earth.

It was at this moment, when all that had exalted Israel in her palmy days was either lost or lying in the dust, that the great Redeemer arose, to gather around him, as a mantle, the long-departed glory which had rested between the cherubim—to take down the harp of prophecy laid aside for four hundred years, and ennoble it, by drawing from it strains of living power, strains which, when they reach the ears of his redeemed, transform their hearts—to take on him the robes of a dying priesthood, (Num. xx. 26—28,) now to shine on him "white as the light,"

(Matt. xvii. 2)—to make the rod of Aaron, grown sapless as at first, his own from henceforth, that, quickened into life, it might bud and blossom, and yield almonds in his hand—who, "because he continueth ever, hath an unchangeable priesthood"—to catch up the falling sceptre of David, and, as "the Lion of the tribe of Judah," Zion's glorious King, carry it with him into the midst of the throne—(Rev. v. 5, 6,)—and, as the head of his church, exhibit in himself the honours of prophet, priest, and king.

It was at this moment that He came to fulfil all types—to realize all prophecy, for "the testimony of Jesus is the spirit of prophecy" from the beginning of the world: and as the object towards which all holy patriarchs, godly kings, and righteous men had turned their eyes for four thousand years, and an assured hope, in whom was the pillow upon which they laid their head when stretched within the tomb. And, finally, it was at this moment that He came, by one offering, to perfect for ever them that are sanctified—to redeem his people from the curse of a broken law by his own precious blood, and suffering for their sins, the just for the unjust, to bring them into the glorious liberty of the children of God.

But to return to our narrative. It having been foretold that, after the lapse of seventy weeks, that is, according to the language of prophecy, in which a day stands for a year, and a week for seven years, four hundred and ninety years, Messiah should come, there were a considerable number of people who were at this moment expecting his appearance. Indeed, so widely had the prophecies regarding his advent spread abroad, that both Tacitus and Suetonius, two heathen Roman historians, state, with reference to the time of Vespasian, that over all the east the expectation was common that, from Judea, a king or kings should arise, who would obtain the empire of the world.* There has been some diversity, in-

* Tacitus' words are: A firm persuasion had prevailed among a great many, that it was contained in the ancient sacerdotal books, that about this time (time of Vespasian) it should come to pass, that

deed, regarding the date when the four hundred and ninety years, referred to by Daniel, commence. It is the intention of God that, in all prophecies, there should be a certain ambiguity, or rather, indefiniteness, which, till removed by their fulfilment, should hang over them like the mist of the morning which is dispelled by the rising sun, for the purpose of exercising the faith of his people. Were we arguing with Jews, we might adopt a different method of determining when these years commence; but, for ourselves, we are content to adopt the following simple plan. The prophecy states that, at the end of the period, Messiah should be cut off. Now, reckoning backwards four hundred and ninety years, we reach the time when the decree was given to Ezra, (Ezra vii. 12,) in the seventh year of Artaxerxes, king of Persia, in which decree, not merely were the Jews remaining in Babylon again permitted to return to Judea, but a larger grant was made towards the establishment of Jerusalem, according to the law of Moses, than had been given before. This, then, we understand to be the decree for restoring and building Jerusalem, at which the seventy weeks commence.*

the east should prevail, and that those who should come out of Judea should obtain the empire of the world.—Hist. book v. 13.

Suetonius' words are: There prevailed over all the east an anxious and constant idea that it had been decreed by the fates that, at that time, there should come out of Judea those who should obtain the empire of the world, (rerum potirentur.) Vesp. 4.

* There are three other decrees which have been thought to be those mentioned by the prophet.

1st. The decree of Cyrus, (Ezra i. 1,) permitting the Jews to return and build the temple; this was in the year B. C. 536, which, along with the thirty-three years of our Lord's life, would force the four hundred and ninety years to expire long before Messiah's advent.

2d. The decree of Darius Hystaspes, (Ezra vi. 8,) for continuing the building of the temple, which had been interrupted: this was in the year B. C. 518. This date also would not permit the four hundred and ninety years to extend to the death of Christ.

3d. The decree of Artaxerxes, in the twentieth year of his reign, (Neh. ii. 8,) for the rebuilding of the walls of Jerusalem, &c.; this was given thirteen years later than the decree given to Ezra, and would carry the four hundred and ninety years beyond the death of Christ several years. Prideaux, whose chronology we follow, and to whose admirable work we have been considerably indebted in this

That the Jews were at the time of our Lord's birth expecting Messiah to appear, is, I think, evident from the prayer which they and Zacharias were offering in the temple when the angel announced the birth of John the Baptist. (Luke i. 10—13.) Zacharias could not have been praying for a son, for he did not believe the angel when he foretold the birth of John. Much less could the people have been praying that Zacharias should have a son. So that the words of the angel Gabriel, the same angel who made the announcement to Daniel that Messiah should arise after the seventy weeks had expired, "Fear not, Zacharias: *thy prayer is heard*, thy wife shall have a son, who shall go before the Lord, &c.;" and which were, in fact, a promise that now Messiah was about to come, must refer to a prayer, on the part both of the people and Zacharias, for the speedy advent of the Christ. Moreover, although the carnal views of Messiah's kingdom entertained by the Jews are, in the Gospel narrative, sufficiently disclosed—and although it was these ideas which led them to dread the outbreaking of Herod's sanguinary fury, when the report of the wise men of the east, that "the king of the Jews" was born, reached Jerusalem, so that, it is not only added, that "when Herod heard these things, he was troubled," (εταραχθη) but "all Jerusalem with him"—still there appears to have been some who thought otherwise, like those, for example, who are said to have been "looking for redemption in Jerusalem." (Luk ii. 38.) Further, that an indistinct idea was prevalent, that perhaps Messiah's character might differ from that of a mere earthly king, appears from this, that when John, his forerunner, clad in his raiment of camels' hair, with a leathern girdle about his loins, feeding upon locusts and wild honey, and most unlike those "who dwell in kings' houses," appeared in the wilderness of Judah, and lifted up his voice to a pitch which rang through the most dis-

lecture, supposes that the decree of Ezra tallies with the prophetical period to a month.

tant valleys of the land: "Flee from the wrath to come—behold the axe is laid at the root of the tree—repent, for the kingdom of heaven is at hand:" many of the people, being in expectation of Christ appearing, "mused in their hearts of John, whether *he* was the Christ or not." (Luke iii. 15; see also John i. 20, 25.) Notwithstanding all this, however, it cannot but strike us with astonishment, that that prophecy which foretold the coming of "the Messiah the prince," after the period of four hundred and ninety years, did not pour this additional light into their eyes, that "Messiah the prince was to be cut off, but not for himself," and thus "finish transgression, and make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness." Dan. ix. 24—26.

We cannot here enter upon the wonders of the life of Emmanuel, who, after his servants and prophets had been rejected by this miserable people for fifteen hundred years, descended himself at last from the pillar of cloud, in which he had divided the sea and led them through the fearful wilderness—to spread forth his own wings of unutterable tenderness, that Jerusalem and her children might find shelter beneath them. We cannot follow the great Redeemer through that long course which lay between the mount whereon he sat proclaiming, "as one having authority," "Blessed are the poor in spirit, for theirs is the kingdom of heaven"—to that other mount whereon, as king of Zion, he sat upon the colt the foal of an ass, and poured forth his tears and lamentations over the surely coming woes of Jerusalem. We cannot stay to tell you of his miracles of wonder and love—his efforts in preaching the Gospel of the grace of God. We cannot stay to tell you of all that He was willing to undergo, who sat wearied and fainting for thirst by the well of Samaria, and who, while "the foxes had holes and the birds of the air had nests, had not where to lay his head." We cannot stay to tell you of all the hatred and contempt he endured from infatuated Israel—how, though his birth was an-

nounced by choirs of angels who filled the plains of Bethlehem with their heavenly melody, and though the Spirit was poured out at the time upon several to bear witness to the salvation of God—though his public ministry, as "the Lamb of God which taketh away the sin of the world," was introduced by a voice in the wilderness which startled all the land, and brought multitudes of all classes, "into the wilderness to see" him from whom this mysterious cry had emanated—though he (Jesus) spake as never man spake, did as never man had done, he was yet hated by all, despised and rejected of men, abhorred by every class, however bitterly at variance with each other—Pharisee, Sadducee, Herodian, the followers of Judas the Gaulonite;—hunted down by priests, scribes, lawyers—cast off by the multitude who cried out, "Crucify him, crucify him!"—betrayed, denied by his own chosen followers, condemned as one more worthy to die than "a murderer, a robber, and mover of sedition"—mocked, beaten, spit upon, crowned with thorns by the gentiles—nailed to the accursed tree, and hung up naked upon the cross between two thieves, till he gave up the ghost; and after his death pierced with a spear in the wantonness of Roman cruelty. We cannot stay to detail all these things, which, though strictly accordant with prophecy, and part of the fulfilment of that curse he undertook to endure before the foundation of the world, are yet visited in judgment upon the forlorn descendants of Jacob, who themselves, with awful blasphemy, imprecated his blood to be upon themselves and on their children.

V. We have now to hurry to the last portion of our narrative, when the Lord—who of old slew, "the first-born of Egypt, from the king upon the throne to the captive in the dungeon," that his people might go free—emptied forth the vials of his wrath upon apostate Israel itself. In nearly forty years, Jerusalem was to be visited with complete desolation: and yet, as in the evening, ere the shades of night have fallen, the sky is sometimes gilded with the loveliest

tints of light, and the setting sun bathes the heavens in hues of richest colouring, even so, ere those clouds of judicial darkness which have enveloped Jerusalem for eighteen hundred years, were permitted finally to descend, the Lord was pleased most marvellously to glorify his mercy in the salvation of many of her children, that, in the ages to come, he might show forth, to all poor sinners, the exceeding riches of his grace.

It was among the last commands of Jesus, before the cloud concealed him from the eyes of his disciples on Olivet, that the gospel of his glorious salvation should be preached first of all to those who had embrued their hands in his blood, with all that clearness in which it was to be set forth by the Holy Ghost, now that the veil of Emmanuel's flesh had been rent from the bottom, and the way into the holiest had been made manifest. They were to preach repentance and remission of sins among all nations, *beginning at Jerusalem.* And ten days after he had ascended up on high, leading captivity captive, when the multitudes who had assembled at the Passover at which he was crucified, had again assembled at the feast of Pentecost, he poured down his Spirit in such mighty power, that three thousand of those whom the apostle had taxed with crucifying the Lord of glory with wicked hands, and many of whom had remained utterly unconcerned under the ministrations of the Lord himself, although they had often "been astonished at his doctrines," (Matt. v. 1; vii. 2. 8; Isa. xlix. 4,) now, through the instrumentality of a poor sinner, who had himself denied his Lord, became trophies of pardoning mercy, the *first fruits* of the harvest yet to be gathered, "when all Israel shall be saved," in answer to that prayer: "Father, forgive them, for they know not what they do." Nor did one day alone witness these glorious proofs of the riches and sovereignty of Divine grace: "the Lord daily added to the church such as should be saved;" and, in spite of all the efforts of Satan, the church, in Jerusalem alone, soon amounted to five thousand—

Acts iv. 4. Still "the pure river of life, clear as crystal, proceeding out of the throne of God and of the *Lamb*," flowed on, and "believers were the more added to the Lord—multitudes, both of men and women"—v. 14. So that we hear of "the many thousands of the Jews that believed"—xxi. 20. Nay, more marvellous still, "The word of the Lord increased, and the number of the disciples multiplied in Jerusalem greatly, and a *great company of the priests* were obedient unto the faith"—vi. 7. Nor was the Spirit poured out in the way of conversion alone; the souls who were saved were filled with blessing, so that those who were to be the most glorious triumphs of the Lord's pardoning and justifying grace, were to be the most glorious triumphs of his sanctifying grace also. It seemed as if, upon their blood-sprinkled souls, that holy oil with which the sacred vessels of the sanctuary were anointed, composed as it was of those many fragrant and precious ingredients, emblematic of the various gifts of the Spirit, "pure myrrh, sweet cinnamon, sweet calamus, cassia, and oil-olive"—(Exod. xxx. 22—31)—had been plenteously shed: for "the multitude of them that believed were of one heart and one soul; neither said any of them that ought of the things which they possessed was their own, but they had all things common, and great grace was upon them all:" they were filled with peace and joy in believing. And amidst the dangers and trials to which they were subjected, they were enabled to pour forth their heart, with one accord, in thankfulness to God.

But though the Lord, the Spirit, to the praise of his glory, was thus gathering his elect out of Jerusalem, the great mass of the people, with their priests and rulers, continued hardening in their impenitence; and, being wholly under the sway of Satan, raged with relentless enmity against Christ and his cause. God had prepared the way for the advancement of the gospel, by placing synagogues in every city; and, to these synagogues, the apostles, who preached "to the Jew first," were accustomed directly to repair. But

now that which might have sweetened the earth, operated as poison, for it almost invariably happened, that the Jews were the first to excite the gentiles against the Saviour of the world—and, while they rejected Christ themselves, "forbade the apostles to speak to the gentiles, that they might be saved; to fill up their sin always, till wrath should come upon them to the uttermost."

At the time when our Lord suffered, and when he uttered his clear and fearful predictions regarding Jerusalem, all was calm in the political atmosphere, and there stood not "a cloud over the great sea, even of the size of a man's hand." Judea lay apparently tranquil beneath the Roman yoke, and so far was the nation, in general, from being desirous to revolt,* that Caiaphas, in council, declared it to be the ostensible reason why Jesus, as King of the Jews, should be condemned, that they might, by that act of zeal, display their loyalty to the Romans, and save the nation—John, xi. 47—50.

For some years, nothing occurred which threatened any peculiar evils to the Jews. The first shock of the earthquake which made their land tremble was the insane attempt of Caligula, the Roman Emperor, to compel all his subjects to render divine honours to himself. This was about six years after Christ's ascension. The Jews of Alexandria were the first to suffer, and a violent tumult took place. The fate of Judea seemed now inevitable. A Roman general, with an army, was despatched to it, with orders to place the statue of the emperor in the temple. Days worse than those of Antiochus Epiphanes appeared to be at hand, but Judea's hour of vengeance was not yet come: God most marvellously interposed, and space for repentance was still prolonged.

* Judas, the Gaulonite, indeed, had already, "in the days of the taxing," arisen, A. D. 12, and drawn a considerable number of people after him, asserting, as he did, that the Jews ought to render taxes to no external authority. This sect, though it afterwards, under the extortion and cruelty of the Roman governors, revived, and inflicted fearful evils upon Judea, was at present suppressed—Acts v. 37.

About this time also, fifty thousand Jews were slaughtered by the Greeks in Seleucia for another cause. After this, the tide of trouble began to set in. The madness of Caligula only gave way to another and fearful evil, which hurried on the destruction of Jerusalem. I allude to the almost incredible rapacity and cruelty of the Roman governors, who, one after another, were sent to gorge themselves with the blood and plunder of the Jews.

Other evils too began to increase. The followers of Judas, the Gaulonite, began to revive, and a class of these also called sicarii or assassins, who were in the habit of committing murder secretly, along with a vast multitude of robbers, kept the country in perpetual commotion. Grievous famines, false prophets, and vain pretenders to Messiahship, according to the word of the Saviour, began to appear. One of the most remarkable of the latter arose in the time of Felix, the Roman governor, mentioned in the Acts of the Apostles.

It was in the year of our Lord 66 that a disturbance took place at Cesarea, which led to the outbreaking of the great Jewish war. This city had been built with great magnificence by Herod, the King of the Jews, and was partly possessed by Jews, and partly by Syrians. These, in the time of Felix, contended fiercely with each other, for the superiority in the city; and in the year 66, another violent collision, arising from a gross insult offered to the Jews by the Syrian Greeks, took place. The Jews appealed to Gessius Florus, a rapacious plunderer, then procurator of Judea, for redress; but the only reply which was made to them, was an indiscriminate committal of the delegates to prison. News of this soon reached Jerusalem. A great excitement there was the consequence; but as yet there was no appearance of sedition. Florus, however, seemed determined to exasperate the Jews, and to have wished for insurrection as an excuse for plunder. He therefore did every thing he could to inflame them. At length the patience of some of the Jews began to wear out, and Eleazar, the son of the

high priest, and governor of the temple, persuaded those who officiated to receive no gift or sacrifice from any foreigner. This was intended as a direct insult to the Romans, for the emperor had been accustomed to send sacrifices to the temple—and is stated by Josephus, to have been the "true beginning of the war with the Romans." Eleazar and his party being opposed by the chief priests and those in power, fearful contention took place in Jerusalem—the one party occupying one portion of it and the other party another—and much blood was shed for days together between them. A perfidious massacre of the Roman garrison by the Jews at Jerusalem, and the same of twenty thousand Jews, by the Syrians at Cesarea, brought matters to a crisis. The Jews, exasperated against the Syrians, attacked and plundered their cities. This led to retaliation; and in a short time the whole country presented a scene of confusion and blood. It is to these in part that our Lord's prediction refers, Matt. xxiv. 6, 7.

During these massacres in Palestine, the Jews of Alexandria were carrying on a contest with the Macedonians in that colony. God's sword was now drawn against miserable Israel, and fifty thousand Jews were slain there.

For the purpose of quelling the bloody commotions in Judea, Cestius Gallus, prefect of Syria, marched with an army, and reaching Jerusalem, encompassed it. Had he taken advantage of a particular moment, he might have stormed the walls and put an end to the war, but such was not to be the issue. At another time, when he had the city in his hand, from some unknown cause, but by the purpose of God, he withdrew from it, and was afterwards attacked with much loss on his part. It was on this occasion, that those who held in their hand the prophecy of our Lord, "When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh—then let them which are in Judea flee unto the mountains," (Luke xxi. 20, 21,) departed out of the

city; and probably it was the report of these prophecies which led, at this time, those eminent persons, mentioned by Josephus, "to swim away from the city, as from a sinking ship."

It was in the year before this that the fearful signs foretold by the Lord Jesus, and recorded by Josephus the Jewish, and Tacitus the Roman historian, took place. A comet, which had the appearance of a sword, hung over the city for a whole year. While the people were assembled at the Passover, at the ninth hour of the night, a light suddenly shone round the altar and holy house, so that it appeared bright day for half an hour. A heifer, as she was led to the altar, brought forth a lamb. The great inner door of the temple, which was of brass, and of such weight as required twenty men to move it, although fastened to the floor with great iron bolts, was seen to open of its own accord, and fly back upon its hinges, at the sixth hour of the night. Armies and chariots were seen before sunset contending in the sky—wheeling round cities in terrific career. On the day of Pentecost, the priests, entering by night into the temple as usual, felt a quaking underneath, and a noise, as the voice of a great host, saying, "Let us depart hence," was heard. And more wonderful still: a countryman named Jesus, four years before the war commenced, when all was at peace, suddenly, at the feast of tabernacles, began to cry out, "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against the whole people;" and though scourged and beaten till his bones were laid bare, he shed no tears, but in the most lamentable tone cried out at every stroke, "Woe, woe to Jerusalem," and this he continued crying for seven years and five months, till at last, when the city was besieged by Titus, as he was going round the wall, he cried out as loud as he could, "Woe, woe to the city again, and to the people, and to the holy house," and then added,

"Woe, woe to myself;" upon this he was struck upon the breast by a stone from one of the engines, and gave up the ghost.

We have not time to follow the current of events. The Roman general Vespasian was despatched by the emperor Nero, to quell the revolt in Judea, and commenced besieging the towns of Galilee. The Jews defended themselves with desperation, and thousands upon thousands, amid all the horrors of famine, were slain. In the siege and capture of one fortress alone, Jotapata, which Josephus the historian commanded, forty thousand men perished. All Galilee was now in the hands of the Romans. Vespasian did not at once follow up his successes, for Jehovah's hand was again put forth in long suffering, and another season for repentace was again allowed the Jews. But, alas! during the interval, the iniquities of Jerusalem were only more fearfully accumulating, and she was inflicting horrors upon herself, as dreadful as those which the Romans could ever have caused. The land was, at the time, overrun by a multitude of robbers, to whom the sect of Judas, the Gaulonite, had given rise, and who were known by the name of Zealots. These, after devastating the country, flocked into Jerusalem, which, according to her hospitable usage, received all strangers within her gates. No sooner had they entered the city, than they proceeded to the commission of acts of most wanton barbarity, murdering and plundering the citizens at will, and putting wretches of their own into the office of the priesthood. At length, Ananias, the last of the high priests,* roused the people to resist them. This led to the most awful massacres, in which thousands in the city, and, among the rest, Ananias himself, were slain—the life of the latter of whom, had it been

* Since the days of Herod the Great, and especially under the Romans, the high priests had been raised to the office and deposed again according to the will of the secular power. A few years before Christ's public appearance, the office might be said to have been made annual: between the years of our Lord 23 and 26, four high priests had successively worn the pontifical robes. See John xviii. 13.

spared, Josephus says, might have saved the city. After this victory of the Zealots over Ananias's party, the former, along with a multitude of Idumeans, whom they had, by stratagem, brought into the city to aid them, "fell upon the people, as upon a flock of profane animals, and cut their throats;" and when the noblemen and youth would not join their party, they scourged and tortured them, till, at length, the wretched individuals "had the favour to be slain." Such terror was upon the people, that no one dared to weep for the dead. About twelve thousand of the better sort perished in this manner.

So manifestly were the Jews destroying one another, that Vespasian, when urged to proceed against Jerusalem, declined for a time, saying, "If we stay a little, we shall have fewer enemies. God acts as a general of the Romans better than I can do."

Meanwhile, the fiendish conduct of the Zealots continued. Multitudes of Jews, attempting to desert to the Romans, were slain. All along the roads vast numbers of dead bodies lay in heaps, putrefying in the sun; and, at last, those who were slain in the city were allowed to remain unburied also, and the Zealots, growing wilder in their impiety, now set every thing sacred at defiance.

After taking most of the towns, and, we may say the whole country, and after a great effusion of Jewish blood, Vespasian was about to proceed against Jerusalem. Again, however, Jehovah interposed, and the general was summoned to Rome, there to be invested with the imperial purple, and the command of the armies in Judea was devolved upon his son Titus. Meanwhile, Jerusalem's miseries were thickening. John of Gischala was the individual who was at the head of the rebels, but a rival now appeared to him by name Simon, the son of Gioras. He had already placed himself at the head of a band of robbers, and overrun all the villages in the mountainous country. Having plundered and laid waste every place, he marched at length against Jerusalem. While there, the Zealots within, still carried on their fiendish abo-

minations and cruelties; dressing themselves as women, they carried swords and daggers about them, and "ran through the body every one they lighted upon." Simon wasted all without, those who fled from John were put to death, while John did the like within the city, and the former was the more bloody of the two. For all who escaped the tyrant within were slaughtered by Simon without the walls.

Simon, at last, was admitted into Jerusalem by some of the Zealots themselves. So that war was carried on between the two parties, mortally at variance with each other, within the walls of the wretched city. To add to the miseries of this unhappy people, a third party arose under Eleazar, who, not brooking to submit to John, revolted from him, and with his followers, seized upon the inner court of the temple. Simon, the son of Gioras, possessed Zion or the upper city, while John was posted in Acra or the lower city, and these three factions made the streets of Jerusalem one constant scene of bloodshed. Multitudes of houses were burned down, and a vast quantity of corn and provision destroyed. "Blood of all sorts of dead carcasses stood in lakes in the holy courts themselves." "Between the crowds of these wicked men, the people of the city were like a great body torn in pieces," and "the seditious themselves fought against each other, while they trod upon the dead bodies as they lay heaped upon one another, and taking up a mad rage from those dead bodies which were under their feet, became the fiercer thereon."

"Oh that thou hadst known, even thou, in this thy day, the things which belonged unto thy peace!—but now they are hid from thine eyes." Oh that at this time, when "the blast of the terrible ones" was beating upon thee and upon thy children, thou hadst known the man who is the "hiding place from the wind, and the covert from the tempest, who is as rivers of water in a dry place, as the shadow of a great rock in a weary land!"

At length Titus drew near to besiege the doomed city. It was the time of the Passover, and a vast

multitude of Jews were, at this fearful time, pressing into Jerusalem—alas, only to increase its misery by consuming the provisions, and to swell the numbers of the slain. Jerusalem stood upon an eminence with a hollow in the midst, and was surrounded by deep valleys on every side save one, and was defended there by walls of wonderful strength, each of which enclosed a different part of the city. After a desperate struggle, two of the walls were taken, but the heights of Zion, that is, the city of David, and the towering temple, which was the strongest fortress in Jerusalem, defied the efforts of the Romans. Meanwhile, the miseries of the Jews within began to increase. Occasionally the rival parties united to make a sally against the common foe, but their enmity to each other continued as bitter as ever. Multitudes would have been glad had the city been in the hands of the Romans. Many deserted, but whenever any of the factions perceived the intention of an individual to fall away, they immediately cut his throat. And now famine began to prey upon the besieged with awful ravages. The robbers or zealots burst into every house, and plundered those within of all provision they had. Many sold their whole possessions for a single measure, and could not wait, from hunger, till the corn was ground. At length, children pulled the very meat from the mouths of their fathers—nay, mothers did so to their children; and when their poor infants were dying, their hands were not ashamed to take the very last drops from their lips. Whenever any house was shut, the robbers supposed that provision was there, and, bursting in, "took pieces of what they were eating out of their very throats. Old men who held their provision fast were beaten. If women hid their provision, their hair was torn off for so doing. They lifted up children from the ground as they hung upon the morsels they had gotten, and shook them down upon the floor." The most terrible tortures were invented to make people confess where provision was hid. False accusations of intention to desert were made against

individuals, and this formed an excuse for plundering them of all their property. In short, as Josephus adds, "neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fearful in wickedness than this was, from the beginning of the world."

Nor was it from within alone that suffering pursued the unhappy Jews. A number of poor creatures were in the habit of stealing out by night into the valley to gather herbs. These Titus ordered to be taken, whipped, tortured, and crucified before the walls of the city. "They caught every day five hundred of them and sometimes more," and the soldiers, out of the wrath and hatred they bore to the Jews, nailed those who fell into their hands in all manner of ridiculous postures to the crosses, "till room was wanting for the crosses, and crosses wanted for the bodies." Who does not see in this, a tremendous retribution for the crucifixion on Calvary?

Titus, finding that he could not by force of arms capture the city—for the Jews fought with desperate valour, and though he had invited them to submit and save themselves, treated his advances with contempt—now determined to build a wall round the whole circumference of the city, and starve the besieged into surrender. In three days a wall nearly five miles in extent was erected; and thus were the Saviour's words fulfilled, "The days shall come when thine enemies shall cast a trench about thee, and compass thee round and keep thee in on every side." All hope of escaping was now cut off, and famine's ghastly visage stared them more horribly than ever in the face—whole families were mown down, houses were filled with dead women and children, the lanes with dead aged men. No one thought of burying another—there were no tears nor moan nor voice of lamentation heard; a deep silence and a kind of deadly night had seized upon the city: the only thing that broke the stillness was the noise of the bloodthirsty robbers bursting into the houses, which were like graves for dead bodies, plundering what they

could find—tearing off the last coverings of the dead, and making the desolate dwellings ring with their fiendish laughter as they tried the point of their swords upon the bodies. At first the soldiers, dreading the stench of the dead corpses, commanded them to be burned at the public expense, but afterwards, when they could not do this, they threw them over the battlements in multitudes into the valley below. And what have we more to say? Alas, the direful prediction of Israel's ancient lawgiver had yet to be fulfilled: "The tender and delicate woman among you, that would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, shall be evil towards the husband of her bosom, and towards her son and towards her daughter, and towards her young one that cometh out from between her feet, and toward her children which she shall bear, for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates." This, too, was accomplished in Jerusalem!

But we have done—nor have we told all the horrors of the time. If ever there was misery experienced upon earth, that misery was experienced in Jerusalem. If ever there was wickedness displayed upon earth, that wickedness was displayed in Jerusalem. If ever there was an exhibition upon earth of what the heart is when forsaken of God, and what the world would be were common restraining grace removed from the unregenerate hearts of natural men, that exhibition was given in Jerusalem. If any would wish it proved that the play of fiendish passions would itself make a hell, let him look to Jerusalem. I know of no miseries which have befallen any people like these which broke upon the head of those who, rejecting the Lord's grace and mercy, crucified the Son of God—"Then shall there be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be;" and "under the whole heaven hath not been done as hath been done upon Jerusalem."

"For the elect's sake the days were shortened." Amid carnage inexpressible, Titus took the tower of Antonia and the temple. The latter had been splendidly renewed by Herod. A great portion of the foundation of it was laid by King Solomon, and was built of square and very white stones, thirty-five feet in length, and above ten in depth. (Joseph. Ant. xx. 107.) Herod, (B. C. 17,) after collecting materials for two years, proceeded to renew it, and it became equal in outward splendour at last to the first temple under Solomon. Its renewal was not entirely completed till A. D. 64, when eighteen thousand workmen were dismissed from employment; and being unoccupied, and ready to take part in every excess, helped greatly to bring about the destruction of the city. This temple Titus was extremely anxious to preserve as an ornament to the Roman empire; but a higher power had decreed and prophesied otherwise, and "his word could not pass away." A Roman soldier, having cast a firebrand through a golden window, the sacred edifice was in a few moments enveloped in flames, and the gorgeous temple, with its roofs of cedar, and glittering pinnacles, its courts, its holy places, its refulgent gates of gold, its marble pillars, its porticoes, and massy foundations, was soon levelled with the dust, till, literally in the language of our Lord, "one stone was not left to stand upon another." The city was totally overthrown: according to the statement of Maimonides, a Jew, Terentius Rufus, a Roman soldier, ploughed up the foundations of the temple, and fulfilled the prediction of the prophet, "Zion shall be ploughed as a field." (Micah iii. 12.) "Jerusalem was trodden down of the gentiles;" and the awful threat of Jehovah fully accomplished, "I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down." (2 Kings xxi. 13.)

Thus fell Jerusalem, in the year of our Lord 70, before the generation who had encompassed Calvary had passed away. Ninety-seven thousand were sold for slaves at almost no price; and at last forty thousand captives of low rank were dismissed because

they "could not find any to buy them." (Deut. xxviii. 68.) Multitudes were taken to be exposed to the wild beasts in the Roman theatres. Eleven hundred thousand were slaughtered or perished from hunger in Jerusalem alone. The rest were driven forth to wander over the whole earth—"to find no ease, and for the sole of their foot no rest"—to cry in the morning, "Would God it were evening, and at even to say, Would God it were morning"—without sceptre, without temple, without solemn feasts. The sacred vessels of the temple were borne away to grace the triumph of the heathen, and placed side by side with the "abomination that maketh desolate;" but no hand from heaven interposed to rescue the ark again out of the hands of the Philistines.* The land of Judea, once the "land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein they should eat bread without scarceness, and should not lack any thing in it; a land whose stones were iron, and out of whose hills they might dig brass"—was blighted with the curse which has fallen upon her sons, and became, as it has continued to be, an utter desolation. The whole economy which had subsisted for fifteen hundred years, but which had served its purpose, now that Shiloh had come, was destroyed, never to be needed, and never to be erected again; and eighteen hundred years of judgment upon Israel is still proclaiming to the world "the wrath of the Lamb."

* Some may be curious to know what became of those vessels which seem to have been those made by Judas Maccabeus. Representations of them were exhibited in the triumphal arch of Titus, and are still to be seen at Rome, but the vessels themselves were deposited at Rome in the temple of Peace. In the year of our Lord 455 they were carried over into Carthage, in Africa, by Genseric, king of the Vandals, who sacked Rome on that occasion. From whence, in the reign of Justinian, they were recovered by Belisarius, who conquered the Vandals, A. D. 534, and graced his triumph also with them at Constantinople. They were afterwards, according to Gibbon, deposited in the Christian Church of Jerusalem.—Gibbon's Decline and Fall, chap. xxxvi. xli.

And now, brethren, we cannot close our sketch of this portion of Israel's wondrous history, incomplete as we feel it to be, without pressing upon you a word of exhortation.

Oh! are you not terrified to reject Christ after all this? There must be something most peculiar about Jesus of Nazareth, otherwise whence these tremendous consequences of embruing our hands in his blood? Did not Israel slay messengers and stone prophets in multitudes? yet were not all these crimes together followed by judgment in any way so tremendous as that which immediately came upon them for crucifying Jesus of Nazareth. Each, indeed, of these iniquities added its portion of unutterable woe to the vial of wrath which has been poured out upon them, but it was the blood of Him whom they crucified which at once filled that vial to the brim, and brought down the indignation which was suspended till it was shed. Since the hour when they imprecated that blood to be upon them, vengeance has unceasingly pursued them. They have been scattered and peeled for eighteen hundred years, three hundred longer than they had existed as a nation at all. Being left without grace, they have been the blindest, the most debased of all people—given up to the most humiliating superstitions, ready, as they showed amid all the calamities of the siege, to follow every vain impostor, although they slew the true Messiah; and have been treated as the veriest offscourings of the earth. How shall we account for this? What other conclusion can we draw, but that the blood shed upon Calvary was more precious than all that had been shed from the beginning of the world, and that the Person of him who was there slain had something awfully mysterious about it, which distinguished it from that of all holy apostles and prophets. Oh! the Lord gave testimony at the building of the second temple, that the first temple, although possessing the glorious presence of *Jehovah* himself, manifested in the *cloud*, should yet be far exceeded in glory by the second, which wanted this token of the Divine presence, because to

it "the Desire of all nations should come." I ask you, how could this be if Christ were not himself Jehovah, and if the higher glory did not consist in the greater clearness of the *manifestation* of Jehovah, and in its being now made in the *flesh?* Could the presence of a mere creature, think you, have given more honour to the second temple than the presence of the Creator himself gave to the first? But if any thing additional were needed to prove this to be the case—it is afforded, we think, by the awful national judgment inflicted upon Jerusalem, for eighteen hundred years. Surely this tremendous visitation in comparison of all others, proves the "him whom they pierced," of the evangelist to be the glorious "Me" of the prophet, (Zech. xii. 10,) and that Jesus of Nazareth was indeed the Son of God.

And shall this High and Holy One, who inhabiteth eternity, come down from the heights of his glory—clothe himself with humanity—take upon him your sins, of the infinite hatefulness of which he was fully conscious when the Father laid iniquity upon Him—clothe himself with the infinite curse due to that sin, and die—shall he do all this and then come and offer you a rich, full, free salvation, the purchase of His own precious blood; and will you dare to neglect or despise his grace? You are not dealing with men, you are not dealing with ministers, shall we say you are dealing with Jesus of Nazareth, yea with Him who became Jesus of Nazareth? It is He with whom you must transact, with whom you are indissolubly connected for eternity, for if ye inherit not the love, you must inherit the wrath of the *Lamb.* And are you still determined to go down to everlasting woe, unawakened, unforgiven, unsaved—without God, without hope, and to be cast into the fiery lake with this tremendous millstone of judgment hung about your neck: that ye have rejected and "trodden under foot the Son of God?" Oh listen once more before you perish for eternity. Oh comply with the call of that Saviour whose wings are still stretched out, to gather poor sinners beneath them, as a hen gathereth

her brood. Close with the offers of Jesus pressed upon you this day. "*Whosoever* believeth in Him shall not perish, but have everlasting life. "With Him there is plenteous redemption"—salvation sufficient to suit the case of any of you. Though your iniquities be like the grains of sand upon the shore for multitude, Christ's blood is like the sweeping waters of the ocean, which can cover the whole. Though your sins be mighty mountains for magnitude, the depths of the sea of Christ's blood can swallow them up, so that they never should be seen any more. Though ten thousand times ten thousand congregations such as this, were standing shivering in spiritual nakedness, the golden robes of Emmanuel's everlasting righteousness are sufficient to clothe them all. Yea, not merely is there sufficiency in the blood of Christ to cleanse the vilest sinner from guilt, and in His righteousness to procure his full acceptance with God, but in His glorious person also are stored up all the treasures of grace. He hath not merely wrought all righteousness for his people, but is filled for them also with the immeasurable fulness of the Holy Ghost, that through him all grace might flow forth, so as to fill the poorest, the weakest, the youngest amongst them. His riches are unsearchable. The fulness with which every grace is in Him is altogether inexhaustible. He is like the honey comb, every cell of which is filled with pure and delicious honey: yea so full of sweet treasure, that though all the companies of the redeemed—ay, though millions of worlds could come and draw honey from a single cell, there would be enough in that one cell, enough of that single grace of which they might be in quest to supply the wants of them all. Arise, then, poor sinners, Shiloh has come. Let this day "the gathering of the people be to Him." Come and ye shall be as Israel in the days of his youth. "Your tents shall be goodly as those of Jacob, and your tabernacles as those of Israel, as the valleys shall they be spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and

as cedar trees beside the waters." Arise, and, like Israel in the days of her glorious restoration yet to come, "the Lord will love you freely—his anger shall be turned away from you. Come and he will be to you as he is to Israel, the soft, silent, and refreshing dew; you shall grow as the lily, and cast forth your roots as Lebanon; your branches shall spread, and your beauty shall be as the olive-tree, and your smell as Lebanon; and they that dwell under your shadow shall return; they shall revive as the corn, and grow as the vine, and the scent thereof shall be as the vine of Lebanon." Amen.

CHRONOLOGY OF EVENTS, FROM THE TAKING OF JERUSALEM BY POMPEY TILL ITS DESTRUCTION BY TITUS.

B. C.

Pompey takes Jerusalem, - - - - - - - - 63

The temple of Jerusalem plundered by Crassus, the triumvir and Roman general, - - - - - - - 54

Antipater, the father of Herod the Great, made procurator of Judea, who makes Herod, his son, governor of Galilee, - 47

The walls of Jerusalem, overthrown by Pompey, rebuilt, - 44

Antipater poisoned, - - - - - - - - 43

The Parthians take Jerusalem, and settle Antigonus, the son of that Aristobulus who contended with Hyrcanus for the crown, upon the throne—Antigonus crops the ears of Hyrcanus, his uncle, by which Hyrcanus is rendered incapable of holding the office of high priest, - - - - - - - 40

Herod, being made king of Judea by the Roman senate, besieges Jerusalem, and takes it after half a year's siege. Antigonus sent prisoner to Rome and beheaded. Herod settled as king, 37

Herod makes Aristobulus, brother of his wife Mariamne, and grandson of Hyrcanus, high priest, and afterwards murders him, - - - - - - - - - - 35

Herod begins to build Cesarea, which he finishes in twelve years, 22

Herod, after two years' preparation of materials, begins the renewal of the temple, - - - - - - 17

The common era employed by Christians, and first used by Dionysius, A. 536, is believed by chronologists to be about four years later than the real time of Christ's birth: this accounts for what we now state, that the angel Gabriel foreshows to Mary, that Christ should be born of her, - - 5

Death of Herod, - - - - - - - - - - 4

Archelaus succeeds him, - - - - - - - 3

A. D.

Common Christian era begins, - - - - - - 1

Archelaus deposed and banished to Gaul—Judea made a Roman province, and henceforward governed by Roman laws.—The sceptre departs finally from Judea, and the lawgiver from between his feet.—Publius Sulpitius Quirinius made prefect of

A. D.

the province of Syria, which included Judea and Samaria, and Coponius made procurator of Judea. Great troubles arise at this time, in consequence of the Jews being compelled to pay taxes to the Roman government.—Christ comes to the temple, being twelve years old, really A. D. 12, but according to the common era, - - - - - - - - 8

Marcus Ambivius procurator of Judea, - - - - 10

Tiberius admitted copartner with Augustus in the sovereignty of the Roman empire. From this year, the fifteenth year of Tiberius, mentioned Luke iii. 1, is to be dated, - - 12

Annius Rufus procurator of Judea, - - - - - 13

Succeeded by Valerius Gratus, - - - - - 15

Pontius Pilate procurator and governor of Judea, - - 26

The Lord Jesus Christ crucified, - - - - - 33

Stephen stoned, probably in the year, - - - - 35

Pilate banished to Gaul, Marcellus procurator of Judea, - 37

Petronius commanded to put the statue of the Emperor Caligula in the temple at Jerusalem, which, by God's providence, was prevented being done, - - - - - - 41

Herod Agrippa, grandson of Herod the Great and Mariamne, (Acts xii,) enters upon the government of Judea, given him by Claudius Cesar, - - - - - - - - 42

Herod Agrippa beheads the Apostle James, and is eaten up of worms, - - - - - - - - - 44

Cuspius Fadus procurator of Judea, - - - - 45

Under his procuratorship, the famine mentioned Acts xi. 28, took place, and a celebrated false Messiah rose at this time, who was followed by a great multitude of people.

Tiberius Alexander procurator of Judea, - - - - 46

Ventidius Cumanus procurator of Judea, - - - - 47

Under him the disputes in Palestine became more violent.

Felix procurator of Judea, before whom Paul pled his cause and preached Christ, (Acts xxiv. 10. 24,) - - - - 53

Judea, under him, was full of robbers, magicians, false prophets, and false Messiahs—disturbances begin to break out at Cesarea and other places.

Porcius Festus, from whom Paul appealed to Nero's judgment-seat, (Acts xxv. 12,) procurator of Judea, between 57 and 60

False Messiahs and robbers continue to keep the country in commotion.

Albinus procurator of Judea, - - - - about 63

War and disturbances in Judea—the apartments of the temple completed, - - - - - - - - 64

Gessius Florus procurator of Judea, - - - - - 65

General revolt of the Jews, and Jerusalem attacked by Cestius Gallus, prefect of Syria, - - - - - - 66

Vespasian's campaign in Galilee, - - - - - 67

Vespasian made emperor, - - - - - - 69

Siege and destruction of Jerusalem, - - - - 70, 71

LECTURE V.

HISTORY OF THE JEWS, VIEWED IN CONNECTION WITH PROPHECY, FROM THE DESTRUCTION OF JERUSALEM TO THE PRESENT TIMES.

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In the early ages of the history of Israel, after the Lord had given them his statutes and his ordinances in the wilderness, and when they had just received the last directions of their inspired leader and lawgiver previous to their entering on possession of the promised land; at that precise period, in a word, when at length they had been fully equipped for carrying into effect those great and gracious designs with a view to which, as you have already heard, they had been separated and set apart from all the other nations of the earth, "Moses and the priests, the Levites, spake unto all Israel, saying, (Deut. xxvii. and xxviii. chapters,) "Take heed and hearken, O Israel, this day thou art become the people of the Lord thy God. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth." This gracious and encouraging promise of Divine protection and favour, the fulfilment of which was thus distinctly declared to be contingent on their fidelity to their covenant-God, the succeeding verses of the twenty-eighth chapter of Deuteronomy amplify into a whole train of blessings—blessings on their families—on their substance—on their religious privileges—on

every thing that pertains to the welfare, the happiness, the prosperity and stability of a nation. But at the same time that this bright prospect of honour and favour was held up to their view, as inseparably associated with their continuing in the statutes and ordinances of the Lord, the *dark reverse* of that smiling picture was with equal distinctness displayed. "For if," said their inspired leader, "thou wilt *not* observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful name—'the Lord thy God,' it *shall* come to pass that, as the Lord rejoiced over you to do you good and to multiply you, so the Lord will rejoice over you to destroy you and to bring you to nought." I need not remind you how mournfully, as the previous lecturer showed, this latter condition came at length to be realized. For many generations preceding the destruction of Jerusalem, spiritual religion and vital godliness had fallen among them into an almost universal decline. The vision of all the truth revealed unto their fathers, had become unto them as the words of a book that was sealed. So that when the Messiah appeared, of whom Moses in the law and all the Prophets did write, instead of hailing him as the long-promised King of the Jews, and calling on the rulers of the earth to cast their crowns at his feet, and to join in one universal hosanna to the Son of David, they set, on the contrary, to the whole world, the most audacious example of rebellion against him—never ceasing from that fierce and relentless hostility with which they pursued him, till, covered with the infamy of a malefactor, they had nailed him to the cross. And even after God had raised up his Son Jesus, and in his long-suffering had sent him once more, in the person of his apostles, to bless them; instead of confessing their sins, the rage with which they had already smitten the Shepherd, was now concentrated in all its fury on the sheep of his flock. They had now, therefore, reached that point in the career of national crime, which so manifestly consummated their apostasy from God, that,

slow as *He* is to anger, He could challenge the whole intelligent universe to say whether judgment ought any longer to be delayed. The time had now come for the fulfilment of these striking words the Lord had spoken eight hundred years before, by the prophet Isaiah: "What could have been done more to my vineyard which I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes. But now, go to, I will tell you what I will do to my vineyard—I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned nor digged; but there shall come up briers and thorns. I will also command the clouds that they rain no rain upon it."

In reading the history of the memorable events, in which that awful prediction was fulfilled, there is no fact which they present to the mind more forcibly than this, that God's judgments never overtake a nation, till its own manifold iniquities have made it ripe for ruin. Long before the Roman armies had approached Jerusalem to overwhelm it with the vengeance which the preceding lecturer described, that devoted city had become a prey to the most frightful intestine war. Throughout the whole land of Judea the bonds of civil society had been dissolved; and, at the very moment when they were madly rushing into a frantic insurrection against the mightiest military power that ever existed on the earth, their country was rent and torn by the bloodiest and most savage contests among themselves. One of the domestic factions, known by the name of the zealots or robbers, took forcible possession of Jerusalem, some time previous to the siege, degraded the high priest from his office, expelled the whole of the sacred order from the temple, and made an impious mockery of all religious services, by placing them in the charge of the vilest and most worthless of men. In the fierce and daily struggles to which these sacrilegious outrages gave rise, not only the streets of the city,

but the very courts of the temple—that place where God did once in very deed dwell with men on the earth—were continually flowing with torrents of blood. So obstinately did these mutual contests rage, that for a long time the Romans forbore approaching the city, knowing that such internal strife must be rapidly weakening their strength and exhausting their resources, and thereby making the more effectual preparation for their final overthrow. In the course of these deadly intestine commotions, the immense magazines of provisions which had been stored up in the city, were with insensate fury destroyed. And to aggravate the pressure of that famine which had already begun, immediately before the Roman armies encompassed the city, great multitudes of the Jews had been flocking into it to keep the annual feast, then on the eve of being celebrated, of unleavened bread. When this mighty concourse of human beings was at length hemmed in within the city's walls, now beleaguered on every side by the thronging ranks of a vigilant and skilful foe, the horrors of the scene became too awful to be described. Night and day, within and around, nothing was seen or heard but the most relentless and exterminating war. If for a moment a sense of common danger put an end to their civil broils, and carried them forth to their ramparts, to repel with the wild and resistless energy of despair the invaders' assault, no sooner had the enemy been swept from the half-mounted breach, and a temporary respite from foreign force obtained, than their swords were again turned into each other's breasts. Famishing with hunger and burning with thirst from the heat of battle, these fierce necessities of nature quelled every human feeling, and filled them with the ferocity of demons. Children tore the scanty morsel of food from the trembling hands of aged parents; and, to fill the cup of horror, mothers even devoured their infant children. "Nor," says the Jewish historian, "were there any lamentations made under these calamities, nor were heard any mournful complaints,

but the famine confounded all natural passions; for those who were just going to die, looked upon those that were gone to their rest before them with dry eyes and open mouths. A deep silence also, and a kind of deadly night had seized upon the city. While yet the robbers were still more terrible than were these miseries themselves; for they brake open those houses which were no other than the graves of dead bodies, and plundered them of what they had, and, carrying off the coverings of their bodies, went out laughing, and tried the points of their swords in their dead bodies; but for those that entreated them to lend their right hand and their sword to dispatch them, they were too proud to grant their request, and left them to be consumed by the famine."* No wonder, as the historian tells us, that even the Roman general, heathen as he was, when he went around the city and beheld every where the frightful desolation and death, groaned aloud, and, spreading forth his hands, called God to witness that this was not his doing. Indeed, when he afterwards surveyed the city he had destroyed, its naturally impregnable position, its massive and lofty walls, and reflected on the immense stores of arms and other munitions of war it had possessed, and the thronging thousands by whom it was defended, he refused to take to himself the glory of the victory, openly declaring that God had fought for the Romans and delivered the Jews into their hands.

If we would appreciate the *justice* of this long-delayed but most appalling judgment, we must look back along the many centuries of that people's previous history, and reflect on the impious and ungrateful return they had made for all the inestimable honours and blessings with which God had crowned them. We must look "to the rock whence they were hewn, and to the hole of the pit whence they were digged—unto Abraham their father, and unto Sarah that bare them. And, tracing their subsequent career,

* Josephus—Jewish War—book v. ch. 12.

as the two preceding lecturers have done, from this small and feeble beginning, till by God's good hand upon them they became a great and flourishing nation—a nation favoured, not only by that worldly prosperity which distinguished a land flowing with milk and honey, but with the choicest and most abundant spiritual blessings—a nation "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the promises—whose were the fathers, and of whom as touching the flesh Christ came, who is God over all, blessed for evermore:" and having thus called up to our remembrance how a God of grace and mercy had thus rejoiced over them, to do them good and to bless them, we have only to turn to contemplate this people, so honoured, so blessed, imbruing their hands in the blood of their own Messiah; and then we see a cause strong and sufficient why that same God, thus cast off and despised, should *now*, as he had long *before*, with a voice of solemn warning, foretold, "rejoice over them to destroy them, and to bring them to nought."

But the destruction of Jerusalem, as the present lecture calls upon me to show, was only the beginning of sorrows to the God-forsaken nation of the Jews. They were not only to fall by the edge of the sword, as their rejected Messiah had foretold, but were to be led away captive into all nations. To prove what havoc the sword *had* made among that wretched people, it is enough to state the appalling fact, that no fewer than one million one hundred thousand, a number equal to nearly one half of the entire population of Scotland, perished in the siege alone: and at least two hundred thousand more in the remainder of the war. But it was not merely by the multitudes of the slain this visitation was distinguished. On various occasions before, the nation of the Jews had suffered from the devastations of war; and still, when the tempest had spent its fury, they had gradually recovered their strength, and again been restored to their position as an independent state, and to all the remarkable privileges by which their singular polity

was characterized. *This* time, however, the blow was to leave behind it effects of a more fatal and enduring kind. After "the tribulation of those days"—after the siege and destruction of Jerusalem by the Roman armies—the whole constitution of the Jewish government, their entire state and polity, were to be abolished, every vestige, whether of civil or ecclesiastical authority, belonging to them as a nation, was to cease. Before, however, proceeding to enter on the facts in their subsequent history, by which the truth of this statement is proved, it will be necessary to go back, and to examine with greater minuteness the ancient prophecies in which the *dispersion* had been so often and so clearly foretold. In the first place, then, let me invite your attention to the 28th ch. of Deut., already referred to, in which Moses holds up, in fearful distinctness, the awful consequences that would follow their forsaking of God. After enumerating the long and mournful roll of curses that would come down upon their nation, he goes on, at the 49th verse, to describe the very enemy by whose agency they were to be destroyed—all the appalling horrors that were to attend the war—the long evils by which it should be succeeded, and the manifold miseries by which, for generations, their race was destined to be overwhelmed. (Deut. xxviii. 49 to the end.) These prophecies, as I have already said, were delivered before the Israelites had yet entered on possession of the land of Canaan. In the wilderness, they had already manifested that ingratitude to God, and that disposition to forget their national covenant *with* him, which, in a future age, were destined to bring so many judgments upon them; and it was therefore the more fitting and necessary, that the veil which hung over these judgments should have been drawn aside thus early by the hand of prophecy, to warn them of the consequences of persisting in a course of disobedience. But the warning was not addressed to that generation alone. In the successive ages of their history, other prophets were raised up, one after another, to admonish the stiff-necked and re-

bellious descendants of Abraham of the certain fulfilment of all which Moses had foretold. Isaiah, Jeremiah, Ezekiel, Amos, Hosea, &c., and finally our Lord himself, solemnly declared the same alarming truths. Thus: "I will scatter them among the nations—among the heathen, and disperse them among the countries." "They shall cast the silver in the streets, and their gold shall be removed—their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord—they shall not satisfy their souls, neither fill their bowels, because it is the stumbling-block of their iniquity. I will sift the house of Israel among the nations as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Death shall be chosen rather than life by all the residue of them that remain of this evil family—which remain in all the places whither I have driven them, saith the Lord of Hosts. They shall be wanderers among the nations. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and convert, and be healed. Then said I, Lord, how long? and he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate."

These prophecies, then, and very many more of the same nature might be adduced, foretell a great variety of events, and that in language so plain and unambiguous, that no one who looks into the volume of history can be at any loss to tell whether or not they have been actually fulfilled. The state of the Jews, from the siege and destruction of Jerusalem down to the present day, is matter of recorded, and authentic history; and it is only necessary to examine the facts which that history relates, in order to be impressed with an irresistible conviction, that, in writing these prophecies concerning the Jews, "holy men of old spake as they were moved by the Holy Ghost." In order, then, that the comparison now to be instituted between the prophecy and the history may be freed from confusion, let us proceed in it as it were step by

step—taking up the various branches of prophecy one after another, and comparing them successively with those facts of the Jewish history in which they were so signally fulfilled.

1. The first feature in the prophecy which, in the present lecture, we are called to illustrate is—that which relates to the expulsion of the Jews from their native land.

When we turn to examine the history of what actually happened, we shall see how remarkably this prediction was accomplished. After the Roman general, Titus, had destroyed Jerusalem and all the other cities of note in Judea, exercising every species of cruelty upon the wretched inhabitants, slaughtering innumerable multitudes, and wasting the whole country with a universal desolation, he led away many thousands of the people as captives, and distributed them as slaves among the various provinces of the Roman empire. Still, however, the remnant of this devoted race clung with unabated fondness to the land of their fathers. It was a land given to them by God; and, too blind as they were to perceive that they had now forfeited their abused inheritance, they continued to look for a Messiah—who even yet should prove their deliverer from oppression, and the restorer of their ancient glory. An impostor, accordingly, taking advantage of the delusive expectations of his countrymen, assumed to himself the name of Barchochebas, that is the *son of a star*, by way of leading the people to apply to him the prophecy of Balaam in the 24th ch. of Numbers, "There shall come a *star* out of Jacob, and a sceptre shall rise out of Israel," and so on. He soon assembled a prodigious multitude of fugitive and exiled Jews upon the beloved soil of their ancient land. A revolt from their Roman masters was the consequence, and a desperate war, which their wild enthusiasm prolonged for two whole years. But this frantic effort was only the means of completing their ruin, and bringing their prophesied dispersion to its full and final accomplishment. Again the Roman armies swept with a desolating tide over the

land of Judea—fifty cities, which had begun to recover from their previous desolation, were razed without one exception to the ground; and, in addition to the immense numbers who fell by disease, by famine, and by fire, five hundred and eighty thousand Jews are said to have been slaughtered by the sword! The remainder were dragged into banishment, and scattered among all nations; and it is a memorable and conclusive proof of the completeness with which the prophecy was vindicated as to the expulsion of the Jews, that an edict was issued by the Roman emperor Adrian, declaring it to be a capital crime for a Jew to set his feet upon the ground where Jerusalem had stood, and prohibiting them from entering into the land of Judea. Thus, as it had been foretold, "every city was forsaken, and not a man dwelt therein. They were rooted out of their land in anger and in wrath and in great indignation."

2. The second feature in the prophecies now to be illustrated, deserving of special notice, is the fact, that this exile of the Jews from the land of Canaan, under God's righteous judgments, was to endure for many generations; their "plagues were to be not only upon them, but upon their seed, even great plagues, and of long continuance." They were "to abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Now, although the long period of seventeen hundred years, with all its varied vicissitudes and revolutions, has gone by, since the Jews were driven from Judea; they have never, durring that long lapse of time, been allowed to regain possession of it. Nor ought the fact, in reviewing this part of the subject, to be omitted, that when Julian, the apostate, a Roman emperor, about three hundred years after the destruction of Jerusalem, determined to rebuild the temple, and to restore it to the Jews—in infidel defiance of what the Divine word had foretold—the daring enterprise called down such extraordinary tokens of the Divine displeasure as none could misunderstand. Balls of fire bursting from

the spot on which the workmen were employed, drove them in confusion and terror from the place; and though urged, and often attempting to return, they were so scorched by the fiery element, and the place was rendered so inaccessible by the effects of the convulsion, that the attempt was for ever abandoned. The historical testimony on which this striking incident has been handed down, it is impossible to doubt or question.* It is related with great minuteness by Ammianus Marcellinus, one of Julian's own officers; himself an unbeliever, and therefore nowise inclined to vindicate Christianity. And the whole circumstances were indeed so notorious, that no attempt was then made to dispute them, even by atheists themselves. No hand, not even that of the mighty Emperor of Rome, ruling though he did over half the world, could build up that which God had determined to destroy. Jerusalem, by His unalterable decree, was to be trodden down of the gentiles, until the times of the gentiles should be fulfilled. Accordingly, the city and kingdom of ancient Israel has been the spoil of all other nations. After the declining power of the Romans disabled them from holding it any longer under their iron yoke, about the commencement of the seventh century, it became the prey of the furious Arabs, mustered under the banner of the impostor Mahomet, who seized and trampled it under foot. They, in their turn, were succeeded by the Fatimite Monarchs of Egypt, from whose power it was afterwards wrested by the hands of their own rebellious governors. Next came the infidel Saracens† and Christian crusaders of the middle ages, whose long and ferocious wars cast a yet deeper and darker shade of desolation over that unhappy land. They were followed by the fierce and cruel Mameluke horsemen of Egypt. Subsequently, it was ravaged by the

* See also Sozomen L. 5. c. 22. Socrates L. 3. c. 20. Theodoret L. 3. c. 20. Philostorgius L. 7. § 9. Also Jewish testimonies to the same event cited in Wagenseil *carmen. Lipmanni confutatio*, p. 231, 232.

† Jerusalem was surrendered by Sophronius to the Caliph Omar, A. D. 637, in the year of the Hegira 16. See Ockley.

savage Tamerlane and his Tartar hordes from the interior of Asia. And last of all, it has fallen into the hands of the Ottoman Turks, whose government has ever been one of the most rapacious and tyrannical upon earth. And thus, while Judea has been unceasingly the sport and the prey of every spoiler, we are still left, at the close of seventeen long centuries, to say of its own exiled inhabitants, in the beautiful and touching language of the poet—

> "Tribes of the wandering foot and weary breast,
> How shall ye flee away and be at rest?
> The wild dove hath her nest, the fox his cave,
> Mankind their country, Israel but the grave."

Yes, in their relentless cruelty and hard-hearted impiety, they once, in a day of merciful visitation, which they despised, left that same language to be employed by their own Messiah. "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Verily, there is a God that judgeth on the earth. By an awful but righteous retribution, they have been made to drink of that very cup of bitterness, which they blasphemously dared to put into the hands of their Lord! and this leads me to the *third* point to be illustrated.

3. The treatment, namely, which, during their exile, the prophecies had foretold, the Jewish nation should receive.

Upon this point the prophecies are most minute and specific; and, in reviewing the corresponding history, we shall find that every detail of the predictive description has been literally realized. With regard to their condition and treatment during the ages of their dispersion, it was declared "that a sword should be drawn out after them"—that they should "find no rest for the sole of their feet"—that "their avarice, the stumbling-block of their iniquity, should prove their misery"—that they should "be spoiled evermore"—that "a trembling of heart and sorrow of mind should be their portion." Let us, then, com-

pare with these predictions the recorded historical facts by which they were fulfilled. The first and second centuries of the Christian era saw them, as I have already described, twice rooted out of their own land: and even in the lands into which they were carried as exiles, they had no rest for the sole of their feet, for they were expelled from kingdom to kingdom, until they were literally scattered among all nations. In the third century, they were exposed to a bloody persecution under the authority of the Roman emperor Severus. In the fourth, the great Constantine, though a convert to Christianity, not only employed the imperial power to suppress the revolts which oppression had often produced, but cruelly commanded the ears of the unfortunate Jews to be cut off, and dispersed them as vagabonds over the earth, bearing with them, whithersoever they went to their terrified kindred, the dreadful mark of their infamy and their suffering. In the fifth century, though the Roman empire was then governed by Justinian, one of the wisest and most enlightened of her monarchs, the wretchedness of this unhappy race was aggravated by increased severities. About this time they had begun to settle in considerable numbers in Alexandria, a great commercial city of Egypt. But the very appearance of their temporary repose seemed to be sufficient to rekindle against them the fierce spirit of a relentless persecution. The sword was again drawn out after them, and they were driven from their place of shelter, and hunted like wild beasts over the face of the world. Their synagogues were abolished—they were prohibited from performing their religious worship, even in the very dens and caves of the earth—their testimony was declared to be inadmissible in any court of law—and they were deprived even of the right of bequeathing their property to their successors. And when these most oppressive enactments instigated the unhappy Israelites to insurrectionary tumults, beheading and confiscation were the terrible means that were unsparingly exercised to reduce them to submission. But it is unnecessary, and would take up

too much time to go over, minutely, the whole course of their history: suffice it to say, that every succeeding age, whatever amelioration it may have brought to the condition of other men, brought nothing but fresh miseries and hardships to the Jews. Christians, Mahometans, and heathens, however much they disagreed in all other things, seemed to unite with one consent in oppressing the descendants of Abraham. And, however different, and even opposite, were the laws and policy of the various nations of the earth, there was one point upon which the legislation of them all was entirely agreed—that the wretched and despised Israelites should be everywhere and at all times the subjects of spoil and oppression. "They were everywhere," says Mr. Hallam, a very accurate and judicious historian, quoted by Dr. Keith, in his well known and admirable work on fulfilled prophecy—a work to which all who wish full information on the subject of this lecture, ought to have recourse—"the objects of popular insult and oppression, frequently of a general massacre. A time of festivity to others was often the season of mockery and persecution to them. It was the custom at Toulouse to smite them on the face every Easter. At Beziers, they were attacked with stones from Palm Sunday to Easter—(that is, for a whole week)—an anniversary of insult and cruelty generally productive of bloodshed, and to which the populace were regularly instigated by a sermon from the Bishop. It was the policy of the kings of France to employ them as a sponge to suck their subjects' money, which they might afterwards express with less odium than direct taxation would incur. It is almost incredible to what a length extortion of money from the Jews was carried. Philip Augustus released all Christians in his dominions from their debts to the Jews, and afterwards banished the whole nation from France." Indeed, they were banished no less than seven times from that kingdom alone. From Spain they were expelled with a banishment so rigid and unsparing, that not less than one hundred and seventy thousand families were driven from that

kingdom at once. In many towns on the continent they were rendered so desperate by the miseries that were heaped upon them, that many thousands threw themselves and their wealth into the rivers, or shut themselves up in their houses and then committed them to the flames: as it had been foretold—death in the depth of their misery was chosen rather than life. Nor was their state better in England than it was in the continental nations. At one time when the English barons were contending with their king, they committed an act in order to ingratiate themselves with the common people, which showed in what contempt and detestation the Israelites were held. They put seven hundred of them to death at once, without the shadow of a cause; and, on another occasion, fifteen hundred being shut up in the castle of York, and finding it impossible to purchase their lives even by the most enormous ransom, (and let me notice, in passing, the prophecy that their gold should not be able to deliver them in the day of the wrath of the Lord,) they were reduced in the depth of their despair to seek deliverance from their misery by a mutual slaughter—each master being the murderer of his own family and household. How truly did this, and other awful tragedies of the same kind, fulfil the language of Moses—that they should be mad for the sight of their eyes that they should see? At length they were banished from England also, after being stripped of their wealth, and reduced to the lowest extremity of wretchedness, and were not permitted to return to its shores for nearly four hundred years.* It would, indeed, be to write a long history to relate even all the *public* acts of cruelty and oppression with which this devoted race have been visited, during the ages of their dispersion among the gentile nations. But in the short summary I am now laying before you, and which, short as it must necessarily be, is yet

* See Madox, History of the Exchequer *passim* for an account of the public acts of cruelty which they suffered in England. Also, Merlin, Repertoire de Jurisprudence, *verb.* Juifs, for an account of their condition in France.—[Am. Ed.]

so abundantly sufficient to establish the complete and literal fulfilment of the prophetic denunciations on the subject, I cannot omit to notice one signal event in this catalogue of suffering and persecution, which bore awful testimony to the hatred and suspicion with which they were universally regarded. About the middle of the fourteenth century, a dreadful pestilence was raging throughout many or most of the nations of Europe, and some vague rumour having been thrown out that the Jews had been the cause of it, by poisoning all the wells, immediately, without the least investigation, the popular fury was let loose upon the unfortunate Jews, and this bare suspicion cost the seed of Abraham, according to the general report of history, no fewer than one million lives. It is true, that since Christian light and Christian principle, coupled with the general civilization that has taken place since the period of the Reformation, have extended their humanizing influence over many of the nations of Europe, such outrageous acts of cruelty and oppression as those to which I have referred, have in a great measure ceased. But nevertheless, as the Jews have not yet been restored to their native land, so their condition still continues to be in strict accordance with what the prophecy foretold it should remain, until the period of their conversion and restoration arrived. They are not now wantonly massacred as heretofore they were—and perhaps this diminution of their hardships may be regarded as an evidence that the measure of correction which the Lord had appointed for their nation is beginning to be filled up. Still they are to this day a despised and persecuted people—if not in respect of their lives, at least in respect of their civil liberties and personal rights. Even in Great Britain, a Jew is not permitted to hold any heritable property—and the same enactment exists in almost all other lands.*

* Generally speaking, the Jews have not suffered any civil disabilities in the United States—yet, until recently, if not even now, there have been some exceptions. Still, even in the United States, they have been a proverb and a by-word.—[AM. ED.]

So that to this hour they have, strictly speaking, no home, no rest, in any of the kingdoms in which they dwell. Within the last few years the pope re-enacted several severe edicts against them, compelling them to wear a particular badge, confining them to a particular quarter of the papal cities, and otherwise imposing restraints upon their freedom, and marking them out as objects of public contempt. In Russia, too, a few years ago, strict and peremptory orders were issued by the imperial government restraining them from all commercial traffic throughout the interior of the country, and prohibiting them, on pain of immediate banishment, from "offering any article for sale," whether in public or in private, either by themselves or by others. They are not allowed to reside even for a limited period in any of the cities of Russia, without the express permission of government; and a refusal to depart subjects them to be treated as vagrants, none being allowed to protect or shelter them. In Africa and Asia their treatment is still worse, being universally held in great contempt, and subjected to innumerable hardships and restraints. And is it possible then, even with this brief and summary history of the Jewish dispersion before us, not to see in such a detail of banishments from kingdom to kingdom, wanton massacres and unceasing spoliations, universal oppression, hatred, and contempt—I say, is it possible not to see in all this a striking evidence that Moses and the other prophets spake as they were moved by the Holy Ghost, when they foretold, three thousand years ago, that Israel should be removed into all the kingdoms of the earth, to be a curse and an astonishment, a hissing and a reproach —that they should be smitten before their enemies, going out one way against them, and fleeing seven ways before them—that they should be a proverb and a taunt among all the nations of the earth? It is indeed impossible to describe the events, now that they have been actually fulfilled, in truer or more accurate terms than by using the very language of the prophecies in which the events were foretold: so

completely and so minutely does the history correspond to the prediction.

4. But fourth and lastly—it still remains to notice, perhaps, the most singular feature of all in the history of the Jews, and that is, that notwithstanding all the influences, *physical*, *political*, and *moral*, to which, during the seventeen centuries of their dispersion they have been incessantly exposed, they continue to the present day, and continue *unchanged*. The Jewish territory, as it is well known, was inconsiderable in point of extent, and their numbers were never great. And when it is borne in mind, with what desolating fury the judgments of their offended God swept in successive surges over them—the *first* calculation founded on common probabilities concerning them, would undoubtedly have been, that the Jewish race, worn out by ceaseless persecutions, would have disappeared from the face of the earth. Or, if some infallible assurance had been given that extermination was not to be their fate, then the *second*, and only other result which human sagacity could have anticipated, would undoubtedly have been this—that to escape from remorseless and unrelenting persecution, like the birds hastening to the woods to hide themselves from the fury of the storm—they would have sought safety by withdrawing from public view, and mingling in the common mass of the surrounding world. But no—contrary to all such mere common probabilities, the Jews have continued to exist—to exist as a distinct and numerous people. War, persecution, climate, custom, time—have all exerted upon them their utmost power, and have failed either to destroy, or to change any one peculiarity of their remarkable race.

It was foretold, that the heart of this people should be made fat, and their ears should be heavy, and their eyes be closed—lest they should see with their eyes, and hear with their ears, and convert, and be healed. That they should be smitten with blindness, so that they should grope at noon-day, as the blind gropeth in darkness. And what words could more

clearly describe their infatuation in clinging to Judaism? The light of Messiah's Gospel, and the evidences of his advent, have, for centuries, been shining around them with the brightness of a noon-day sun—and yet they continue groping in darkness. When Moses is read, the veil is still upon their hearts; and yet, while Israel was thus to be sifted among the nations, as corn is sifted in a sieve, not the least grain of it was to fall to the earth. He that scattered Israel had vowed to gather and keep him. At this day, the Jews still exist to the number, at the most moderate estimate, of three millions of souls—a number amply sufficient to people at once their ancient land.

And is it likely, brethren, that He, who with such perfect and unerring wisdom adapts His means to His ends, should have so traversed the ordinary course and current of events, as to have preserved a people for seventeen hundred years, in the face of ten thousand influences all combining to have swept them into oblivion—is it likely that this would have been done, were there not some great work yet in the womb of providence, in which they are destined to be employed? God does not allow the withered foliage, after its use is served, to hang for ever upon the woods, nor the faded vegetation of autumn to encumber perpetually the face of the ground. And if Israel, like a withered and sapless vine, has been spread, fruitless and sear for so many centuries over the trellis-work of the nations, be assured it is not without a sufficient reason God has in this case so strikingly departed from the whole analogy of things. It is true that by their continued existence many important though subordinate ends have been and are now served. Scattered and peeled, and held up as they have been to the view of the world, they are living witnesses to two mighty and momentous truths—to the divinity of that religion they themselves have rejected and despised—and to the righteousness of that moral administration by which He who sitteth in the heavens directs unceasingly the

affairs of this world. It is only however when we look to that gracious purpose which God hath purposed concerning the Jews—their final restoration to his favour, and the consequent triumph of Christ's kingdom in the world—it is then only we see an adequate explanation of the wonderful mystery of their continued existence.

Leaving this, however, as the proper theme of a succeeding lecturer, let me, in drawing towards a conclusion, observe, that the temporary rejection of Israel has been accompanied with great mercy to the other nations of the earth. He who is wonderful in counsel and excellent in working can, by the same act, serve many ends. As the storm which rends the oak and shatters the lofty tower, at the same time purifies the atmosphere from the noxious vapours that had been gathering over the face of the ground, leaving the sun to shine forth with a brighter and more healthful radiance on the reviving and rejoicing fields, so, when the lightning of Divine wrath smote and consumed that temple, which a backsliding and disobedient people had converted from a house of prayer into a den of thieves, it was so ordered that, from behind the clouds which nursed the thunderbolt of vengeance in their bosom, the *Sun* of righteousness should arise to be for a *light* of the gentiles, and for salvation to the ends of the earth. The mounds which had long hemmed in the waters of life, in the mountain-valleys of Judah were then broken down, in anger against Israel, but in mercy to the world. For while the draining away of these life-giving waters has left Israel so desolate—"that the whole land is brimstone and salt and burning—that it is not sown nor beareth, nor any grass groweth thereon"—by flowing abroad over the wilderness of the surrounding world, they have made many a desert to rejoice and blossom as the rose. And oh, brethren, let us ever bear in mind that, fearful as was that day of the Lord's anger, when Jerusalem became heaps and the mountain of the Lord's house as the high places of the forest—"though it was indeed a day of darkness

and gloominess—a day of clouds and darkness, as the morning spread upon the mountains"—yet was it after all but a faint shadow of that infinitely more terrible day of the Lord, when the Son of Man shall be revealed in flaming fire, to take vengeance on them that know not God, neither obey the gospel of his Son. Oh then, kiss the Son, lest he be angry and ye perish for ever from the way, if his wrath be kindled but a little.

LECTURE VI.

PRESENT STATE AND CHARACTER OF THE JEWS—INTELLECTUAL, MORAL, AND RELIGIOUS.—WHAT HAS BEEN ATTEMPTED TOWARDS THEIR CONVERSION BY CHRISTIANS.

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"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—ROMANS x. 1—3.

IT was foretold by Moses, and after his time the prediction was reiterated by the prophets, that the Jews would be scattered among all nations; and the accomplishment of those predictions is written over and over the dark page of their wonderful history. In every quarter of the globe, and in every civilized nation, the sons of Israel have sojourned; and we know not any country where they are not now to be found. There have, indeed, been occasions when, plundered and expelled from one land, they took refuge in another: as when, in the end of the thirteenth century, England—in the fourteenth, France, and at the conclusion of the fifteenth, Spain, caused the unoffending Jews to pass beyond their respective borders; but, looking at the line of their wanderings for nearly eighteen hundred years, we are satisfied that it could not have been affirmed at any one point of their history, that they were not then "scattered among all nations."*

* Deut. iv. 27, and passim.

Even the walls of secluded and inhospitable China were early surmounted by the Jew; nor should it be forgotten that that country, as well as other pagan lands, has never been visited by the children of Israel in great numbers. They have always been, and even now are "few in number among the heathen," according to the words of the prophecy. By far the greatest concentration of Jews exists in the Russian dominions: their numbers in that country have been variously estimated, but, according to the latest calculations, they amount to one million seven hundred thousand, being about one fourth of the Jewish population of the whole world. In France there are about one hundred and fifteen thousand Jews; in Britain, nearly thirty thousand, whereof two-thirds are resident in London; and in the Holy Land, upwards of forty thousand. They abound in Turkey; but it is to the developement of their character in Germany and Poland, called their northern hive, that we are principally to look, as these are the countries which exercise the greatest influence over professed Judaism throughout the nations of the world.

The prediction that they would be a "taunt and a curse, a reproach and a proverb,"* in all places whither they would be driven, is verified by the latest writers who have been eye-witnesses of the degradation and abuse to which, with one cruel consent, they are subjected by the gentiles. The followers of the false prophet imbibe, with their first ideas of religion, a bigoted hostility against the Jews; and the consequence is that, over the length and breadth of Mahometanism, the ancient people of God receive at the hands of Mussulmans nothing but scorn and ignominious treatment. One traveller,† a military man, who visited the holy city of Meshed in 1830, gives us the following account of what he saw and heard. "The Jews," says he, "may not pass the pale of the sanctuary, neither may they put foot within the college squares in which good men are buried; on their

* Jer. xxiv. 9. † Lieut. Conolly.

clothes, however new, they must wear a patch at the breast; their caps must not be of the same form as those worn by true believers, and they dare not return abuse, much less a blow, given by a Mahometan, so that even children of the faithful race throw stones and dirt at them in the streets, unchecked by their parents, who think it a very meritorious act to worry the soul of a Jew."

In another prophecy, gold and silver are represented as the "stumbling-block of the iniquity of the Jews;" and it is well known, that no feature is more characteristic of the race than their morbid love of money. A Jew has become a proverbial expression among all nations and in all languages, for an avaricious and worldly-minded person; and yet the gold and silver of the Jews have not been "able to deliver them in the day of the wrath of the Lord."* It is a curious fact, that three or four years ago, when all the Jewish brothers of the family of Rothschild were alive, in London, Frankfort, Paris, Vienna, and Berlin, the commercial destinies of Europe depended on the will of five of the despised and afflicted race. At this day, the same family may be said to hold in their hands the purse-strings of the civilized world; and yet, strange to tell, the people to whom they belong, by birth and by affection, are every where slighted and despised. In past ages, both here and on the continent, kings, when they stood in need of money, were wont to raise some false accusation against the poor Jews; as, for instance, that they had crucified a Christian child, and on this pretext they spoiled them of their goods. At the present day they are, almost in every country of the world, ground down with taxes, because they profess the Jewish faith; and, notwithstanding that their gold and silver are thus extorted, the very nations by which they are oppressed trample upon them as if they were an inferior class of beings.

On this part of the subject, I may be allowed, from personal observation, to speak of the tribute which

* Zeph. i. 18.

they are compelled, by the Pope, to pay to the States of the Church. In common with all the English visitants at Rome, who chose to be present, I had an opportunity, four winters since, of witnessing a ceremony which made a deep impression on my mind. It was one in which it is annually pretended to display the superiority of the Christian over the Jewish religion.

The palace where we assembled, a part of which is the foundation of the ancient Roman treasury, stands on the Capitol, the most celebrated of the seven hills of the Eternal City. At one end of its most spacious hall there sat enthroned the senator* of Rome, the highest civil magistrate. Before this representative of Antichrist kneeled four venerable Rabbies, dressed in the attire of their highest and holiest festivals; there seemed to settle down upon their expressive countenances the melancholy of felt humiliation, mingling with conscious dignity, while the oldest of them read, on bended knees, a petition couched in the humblest terms, and pleading that the Jews might be allowed to remain another year in Rome. Rising, with the pride of delegated authority and with a look of tyranny, the senator read a letter from the Pope, in which he condescended to prolong the stay of God's ancient people for another year in Rome, provided their conduct should be submissive and orderly, and on condition that they should pay a certain sum as tribute-money. Before leaving the posture of suppliants, the venerable four presented each a bunch of flowers to the senator—I suppose in token of their gratitude, and as a pledge that the tribute would be forthcoming. That very day the sum was paid, and the week after it was expended on the races of the Carnival, where it is difficult to say whether cruelty

* The Senate of the ancient Romans is now reduced to a single person. He presides in the courts of justice. He must be a foreigner, and is usually a man of high rank, and is appointed by the pope. Yet they affect to say he represents the people, and they parade the letters S. P. Q. R., both in inscriptions and processions.—*Burton's* Antiquities of Rome, vol. I. p. 117.—[Am. Ed.]

or folly predominates. During the middle ages, the Pope used, on the occasion above alluded to, to place his foot upon the necks of the Rabbies; but although this revolting ceremony has fled before the light of the nineteenth century, still the Jews are confined within a walled enclosure in the filthiest part of the city, on the banks of the Tiber; sentinels are stationed at the two gates; and none of them must be seen upon the streets after ten o'clock at night, and before a certain hour in the morning: and all this in that city over which presides the head of the Romish church throughout the world.*

In thus introducing our subject to your notice, we have mentioned these three features in the present condition of the Jews, namely, *their scattered state, their degradation both by Mahometanism and Popery, and their worldly-mindedness*, in order that we may have some idea of the difficulties with which they have to struggle in rising in the scale of intellect, morality, and religion. If, however, it can be proved, as it may be, that, notwithstanding all the adverse peculiarities of their situation, they hold a high place as a well educated and learned people—if it can be shown that the Jewish mind is buoyant and elastic beneath the oppressive tread of centuries, then we are furnished with another argument for the miraculousness and singularity of the Jewish character; and we are led to the unavoidable conclusion, that as long as a nation retains a love for its religion, even although that religion should be far from being free from error, there is no danger of its sinking into such ignorance and barbarism, as would have been its fate if it had parted with that leavening and redeeming quality.

In looking abroad over the Judaism of the world,

* Since the above was written, we have seen the following paragraph in an English newspaper of the 29th of March. "The Baron de Rothschild was presented to the Pope during his stay at Rome. The Israelites, before his departure, profited by the Baron's presence to obtain from his Holiness his permission to work at their different trades; at the same time, the Pope gave alms to the poor Jews residing there."

besides several smaller sects into which it is divided, we observe that there are three classes which comprise the great mass of the Jews; and therefore to these three divisions, with a view to the discovery of their intellectual, moral, and religious state and character, we shall now direct our attention.

With the exception of a sect called the Caraites, Rabbinism, to a greater or less extent, prevails among all the rest of the Jews. When we speak of Rabbinism and its adherents, we mean Pharisaism and the successors of the Pharisees. A blind or a more enlightened respect for the traditions of the Talmud is the distinguishing feature of Rabbinism, while the Caraites have always refused to place any confidence in tradition, and profess to draw their doctrines from the pure fountain of the Mosaic writings. Hence arises the threefold division into Caraites, Rabbinical, and Reformed Jews; the first denying the authority of tradition altogether—the second placing it on a level with the word of God—and the third class applying to it unceremoniously the pruning-knife of rationalism, and cutting away the absurdities with which it every where abounds.

We shall, in the first place, refer to the state and character of the smallest division, named Caraites. They have received this appellation, which means Textualists, or Scripturists, or Readers; or, as they very beautifully call themselves, "Children of the Bible," because they remain in a state of secession from the chief body of the Jewish nation, on the ground of their great attachment to the Scriptures.

The number of this sect over all the world is not believed to exceed that of the Rabbinical Jews in London alone. Their places of residence are the Crimea, Lithuania, and Persia; Damascus, Constantinople, and Cairo; and, according to the missionary Wolff, there exists a small establishment of them even in Jerusalem itself. To speak of the habitation of a Jew—to assign any portion of the earth as a locality to him, who, in virtue of the decree of Heaven, ranks as a wanderer among the nations, is to use language

not at once intelligible. Yet true it is, while all the rest of the Jews have been driven hither and thither, and have found rest only in the grave, that the Caraites appear to have long enjoyed their humble settlements; one party of them has reposed some hundreds of years on the margin of a beautiful lake in Lithuania; for many centuries has another nestled in felt security on the mountain-rock of the Crimea; while a third is said to have inhabited the desert of Hit, near the site of Babylon, from the time of Cyrus. The picturesque fortress of the Caraites in the Crimea, called the Jews' Castle, has been beautifully described by the celebrated traveller, Dr. Clarke, who tells us, that, in a sepulchral grove on the mountain-side, there stands a tombstone, bearing a Hebrew inscription, the date of which reaches back more than six hundred years.

In the history of this people, there is something evidently peculiar with reference to the judgments of God. Might not their circumstances in some measure be accounted for by the following fact? During the reign of the empress Catherine, a communication was made to the Russian government, in which the Caraites declared that their ancestors had taken no part in the crucifixion of Christ; and, according to the testimony of Dr. Clarke, they uniformly give out that their forefathers stepped aside from the main body of the Jewish people in the very earliest periods of their history. This is corroborated by Wolff. On his discovery of the original stock of Caraites, they told him that their ancestors had indeed shared in the Babylonish captivity, but that, alarmed at the influx of new doctrines amongst their brethren, they gave themselves up to a closer and more constant perusal of the Scriptures alone; that they did not return to the Holy Land along with the rest of the Jews, when the term of their bondage had expired, but had remained ever since that time on the spot where he found them. "By the rivers of Babylon they sat down; yea, they wept when they remembered

Zion."* Now, considering that the Caraites are not a proverb and a by-word among the nations where they dwell, but on the contrary, that they are every where respected by their gentile neighbours, and appear to be an industrious, honest, and hospitable race, is it inconceivable that they are not descendants of those who called down vengeance on their own heads, and on the heads of their posterity, when they cried aloud to Pilate, "His blood be on us and on our children?" Would not the foregoing remarkable feature in their history seem rather to have excluded them from the company of such as are lying under the infliction of the last curse, while, nevertheless, they live confessedly in a state of banishment from the beloved land of Israel?

With respect to the morality of this singular people, Wolff says, that they are distinguished, on the admission of the Arabs themselves, for such veracity as raises them far above any thing like Arab rivalry. From all the inquiries that have yet been made, according to a certain Christian writer, there rests not a stain on the name of Caraite from its appearance in the calendar of crime. They are vilified on all hands by their brethren of the Jewish faith, being regarded by them in the light of heretics; but it is easy from the calumnious language of the one to demonstrate the superior morality of the other. The head and front of their offending, according to the Rabbinical Jews, appears to be, that they adhere with scrupulous pertinacity to the written law, and decline to subscribe to the authority of the Talmud, both in its explanations and additions. In opposition to the Rabbies, who teach that a wife may be dismissed at the will of her husband, and that a fairer rival, or even a fault in her household economy, is a legitimate ground for putting asunder those whom God has joined together, the Caraites maintain that a divorce can be justified by adultery alone. Moreover, their teachers are chargeable with delivering dis-

* Psalm cxxxvii. 1.

courses on morality every Sabbath, whereas the Rabbies do not descend to such employment except twice a-year, and then only according to the fashion of the Talmud.

Their religious creed consists in this:—They believe that all things are created with the exception of the Creator himself; that there exists no similitude of the uncreated one, but that he stands alone, and cannot be compared or likened to any other object; that Moses, their master, was sent by him; that through the instrumentality of his servant Moses he communicated his law; that the faithful are bound to become acquainted with the Divine law, and its interpretation; that the blessed God moved and guided the other prophets by the Spirit of inspiration; that he will restore the children of men to life at the day of judgment; that he will judge every man according to the deeds done in the body, whether they have been good or evil; that he has not cast off his people in captivity, even while under his chastisements. They agree with the other Jews in denying the advent of the Messiah; and professing to believe that it has been delayed, they discountenance all calculations respecting the time of his appearance.

Wolff, in one of his journals, gives the following translation of a beautiful and deeply affecting hymn, which is chanted responsively by the Caraite priest, (or, as they denominate their Rabbi, "the wise man,") and people now at Jerusalem:—

"On account of the palace which is laid waste,
We sit down alone and weep:
On account of the temple which is destroyed,
We sit down alone and weep:
On account of the walls which are pulled down,
We sit down alone and weep:
On account of our majesty which is gone,
We sit down alone and weep:
On account of our great men who have been cast down,
We sit down alone and weep:
On account of the precious stones which are burned,
We sit down alone and weep:
On account of the priests who have stumbled,
We sit down alone and weep:

On account of our kings who have despised Him,
We sit down alone and weep.
We beseech thee, have mercy upon Zion—
Gather the children of Jerusalem.
Make haste, Redeemer of Zion—
Speak to the heart of Jerusalem.
May beauty and majesty surround Zion.
And turn with thy mercy to Jerusalem.
Remember the shame of Zion—
Make new again the ruins of Jerusalem.
May the royal government shine again over Zion—
Comfort those who mourn at Jerusalem.
May joy and gladness be found upon Zion—
A Branch shall spring forth at Jerusalem."

The settlements of the Caraites, few in number, and inconsiderable in extent, appear to have been preserved in a state of separation from the rest of the Jews, that the world might behold a specimen of what the Israelite was in the palmy days of his nation, and of what he may be again when he shall have emerged from the corrupting and debasing influence of superstition. In this comparatively pure remnant of the Hebrews, God has proved that he never leaves himself without a witness; and especially in the conduct of this people in every age, and in every country in which they have flourished, we are taught how uniformly excellent must have been, and still is, the morality produced by the Mosaic law, where its purity is maintained, and its authority reverenced.

In reflecting on the history of this singular and deeply interesting race, and in contrasting them with the vast wilderness of Judaism, that heart is indeed a cold one which does not warm with affection towards them; but while our admiration is called forth by the aspect of outward order and morality which their small communities present, it is impossible to forget that all the external decency and propriety which we behold is not the result of belief in the Messiahship of Jesus, nor of dependence on the Spirit of grace and holiness. How natural, therefore, should it be to every soul panting after the glory of its Redeemer, to breathe out a prayer to God, that he would be pleased to take off the veil from the hearts of those pure Hebrews—

that, as he has cast their lot in the midst of the natural desert, he would render them a well of living waters in the spiritual wilderness of Judaism—"the shadow of a great rock in a weary land."

But we must now cast our eyes on the Rabbinical Jews, who occupy the second division according to the foregoing classification. Till the middle of the last century, with the exception of the Caraites, Rabbinism was universally the religion of the Jews. At that period, there arose the man of a hundred years, whose liberal views and high talents produced great excitement, and unsettled the minds of many in the Jewish nation; but of the revolution, in opinion, effected through the agency of Mendelsohn and his followers, we shall have to speak when we reach the third class, commonly called Reformed Jews.

We shall not attempt to give a definition of Rabbinism, since that has been so well done by a living writer,* of great intelligence and research on the Jewish controversy. He says most justly, that "Rabbinism is Jewish Popery; just as Popery may be defined to be gentile Rabbinism." It holds that tradition is equally authoritative with the Bible, and it agrees with Popery in arriving at the meaning of tradition through the existing organ of the church. Boasting of a quality somewhat akin to the infallibility claimed at Rome, the oral law has such an immutability impressed upon its decisions, that the intellectual and moral character which it has produced and fostered in different parts and ages of the world is very much the same. It may, indeed, be, that here and there the monotony has been disturbed, the surface has been ruffled, by the appearance of such men as Maimonides; but there is no difficulty in recognising the Jewish mind of modern days to be a faithful representation of that spirit whose disputatiousness our Saviour had often to rebuke, and whose sophistry he as frequently exposed.

Nor is it wonderful that the mind of a Jew should

* Dr. M'Caul.

be thrown into an unnatural position, when we consider the mode of reasoning to which it is accustomed as soon as any developement of the faculties takes place. It must be admitted that the intellect of a young Jew is subjected to a sharpening process, while he labours to discern the distinctions, and to search out the subtleties of the Talmud, just as the mind of a scholastic theologian and philosophist, or of one deeply read in civil law, may have been rendered more quick-sighted by travelling through the intricacies of large and recondite folios. At the same time, the Rabbi's judgment is in great danger of being perverted; a diseased craving for controversy is cherished in the mind; he busies himself in finding out distinctions where no differences exist; and the whole soul, losing sight of truth as its noble and steady aim, expends its strength in the pursuit of niceties, and becomes literally blinded by the confusion of objects which, like so many rays of light, produce darkness as they cross each other in the field of vision.

Nevertheless, such education is on the continent considered the birthright of every Rabbinical Jew. There are very few, even amongst the poorest families in Poland, who have not been initiated into the Hebrew language, and proceeded to some extent into the five books of Moses and the traditions of the Talmud. It is not so in this country. The lowest class of Jews in London are totally ignorant of Hebrew, and in this respect are not to be regarded as a fair specimen of the Jewish people. To use the words of a late writer, "The mental developement and civilization of the Jews in Poland greatly exceed those of the lower orders of Poles, because they have an education, however perverted;"* and it is worthy of remark, that some years ago an institution was formed in Poland for the purpose of instructing Rabbies and Jewish schoolmasters, not only in Hebrew but also in all the other branches of a good modern education. It is, however, beyond all question that

* Quarterly Review, vol. xxviii.

the learning of a Rabbinical Jew is mainly bounded by the Talmud. He regards every other tongue but the Hebrew as profane; and by keeping himself and family at a sacred distance from the language of other nations, lest he should touch "the unclean thing" he shuts out the literature of Greece and Rome, as well as all the science and accumulated research and polite literature of more modern times.

We have often thought that woman owes more to Christianity than man. Where heathenism reigns, woman and slavery are convertible terms; and even amongst the ancient people of God she is made to occupy a very subordinate and unworthy position. The education of Jewish females is little or not at all attended to. The book which is employed by them in their Sabbath devotions teems with all that is debasing and absurd in Rabbinical lore, so that, from the contents of this volume alone, one may form a just estimate of the degraded condition of females among the Jewish people at the present day. How different from the honourable situation which Miriam, and Hannah, and Deborah occupied in the society of ancient Israel! Very great attention is expended on the education of the males. Disgrace attaches to the family in which there is a boy who cannot read and in some measure understand the Hebrew Pentateuch; while the parent imagines that, by educating his children in the sacred language, he lays up for himself a fund of merit which will serve him on the day of reckoning. There prevails amongst the Jews a curious superstition, that if any of their sons shall not be able to repeat a certain prayer in the synagogue, the soul of a deceased parent will remain in purgatory; and hence arises a strong inducement to parental anxiety about the instruction of their children.

It would not be surprising if the following question were here to suggest itself to the mind of the reader: How comes it that the Jew in poverty is enabled to educate his children? To which it may be replied, that education forms a common outlet for the charity of the rich, who are taught to believe that wealth

thus bestowed appeals irresistibly to the favour of Heaven; while the poor teachers deem the occupation so highly honourable, that they appear to remunerate themselves chiefly with the privilege of being permitted to instruct the Jewish youth. So easy is it to satisfy the desires of those zealous educationists with money, that ten or twelve of them are supported on the salary of one schoolmaster in this country. Travellers are wont to express their astonishment at finding a private tutor in a family where they never expected it; and it often happens that five or six parents unite to maintain a qualified teacher, for giving their children lessons in the sacred books. Christians may well learn at the feet of Gamaliel on this subject. The frugal and temperate habits of a Jew enable him to expend on the education of his family what some, with the name of Christian, too often squander in another way.

The mode of Jewish tuition is both simple and interesting. At four years of age, the Jew begins to know the letters of the Hebrew alphabet. As soon as he can syllable and pronounce with tolerable ease, he is taught to remember the meanings which belong to the several words as they are told him by his tutor. Without any thing in the shape of grammar or dictionary, he learns to read the books of Moses; and after having made some little progress in them, he begins anew at the first verse of Genesis, and goes over them carefully with the assistance of the commentary of a distinguished Rabbi. The judgment of a Jew is thus at the earliest age surrendered to the guidance of traditional authority, which "teaches for doctrines the commandments of men;" and, by perusing the work of one Rabbi after another, he is conducted further and further from the pure and simple statements of Divine truth. His next step is to be introduced to the Talmud, or book of traditions, which consists of two parts, the Mischna or Text, and Gemara or Commentary. At the age of thirteen, he receives the honourable appellation, "A son of the commandment," and now stands accountable for his

sins: while it is expected he will expound a passage of the Talmud publicly in the synagogue.

As may be supposed, some youths, from opportunity or inclination, proceed further in their studies than others; some do not advance beyond the mere reading of the Pentateuch; others stop short at the Rabbi's commentary; and others reach the Talmud. It is only when a boy displays great acuteness of intellect, and a fondness for Biblical research, that the twelve folios of Talmudical learning, with their commentaries, are placed before him. The enthusiasm with which the Talmudical student devotes himself to his task, is calculated to put to shame the idolence and ennui of those who profess to have dedicated themselves to the study of the unadulterated Scriptures. As an illustration of the rigorous and vigilant discipline exercised over him by his teachers, and of the exclusively Talmudical knowledge which he accumulates, an individual, some years ago, met three young men educated as Rabbies, who "were born and lived to manhood in the middle of Poland, and yet knew not one word of its language."* If the Jewish youth, after reaching his majority, at the age of thirteen, is found worthy of the hopes of his childhood, the wealthy Jews vie with each other in anxiety to form an alliance of marriage with him, and thus to open up the prospect of Messiah's being born in the family; nor ought this circumstance to pass unnoticed, as it lays bare a motive which silently exercises a powerful and constant influence on the Jewish mind, in the acquisition and patronage of Rabbinical literature.

The learning of the Jews is by no means confined to the officials, although there can be no question that the knowledge which the Rabbi, the Teacher, the Reader, and the Slaughterer, must possess with Talmudical minuteness, in reference to what is lawful and unlawful, may be regarded as a large reservoir for keeping up and spreading education among the Jewish people. The honour associated with Rabbinical lore in

* Quarterly Review, 1828.

the mind of a Jew, and the hope of fulfilling the whole law by means of the attainment of a certain quantity of knowledge, have always proved strong inducements to those occupied in the pursuits of the world, not only to encourage and advance the cause of Talmudical research in others, but to fill up their own leisure hours with the same kind of reading. We could point to not a few examples of individuals in the Jewish nation, some of them in the humblest ranks of society, who have denied themselves the comforts of life, that they might be able to share in the luxury of supplying the orphan, and the children of the destitute, with the means of acquiring a knowledge of their sacred literature; and many shopkeepers and tradesmen are known to consign much of the management of their worldly affairs to their wives and daughters, that they may pore over the venerated productions of Rabbinical erudition.

Every one really acquainted with the character of the Jewish people, in their more favourable circumstances, will pronounce them to be a literary and highly intellectual race, who, at every period of a long and calamitous history, have given birth to authors of distinguished name, and who, at present, can boast of an extensive literature. The very circumstance of being educated from infancy in a sacred language, introduces and cultivates a taste for philology in the Jewish mind at the earliest stage of its developement; and if we can only appreciate the industry of grammarians and commentators, as well as that displayed in the editions of the Jewish standard works, which, with regard to notes and various readings, are noble specimens of editorial care and ability, if we have any sympathy with genius and talent, whether they exhibit themselves in the subtle distinctions and erudite disputations of Jarchi, Aben-Ezra, and Kimchi, or even in the metaphysical logomachies of the followers of Maimonides—if we must admire, almost to envy, a minute and accurate acquaintance with the Hebrew and Chaldee, the much-loved languages in which those prophets wrote, "who spoke

as they were moved by the Holy Ghost," then surely we are not prepared to join the common herd of professing Christians in this country, who, from an ignorance to be deplored rather than justified, believe the Jews to be exclusively a nation of mammon-worshippers, and affect that their Rabbies are unworthy of being read. It is unhappily and unaccountably true, that the Jewish mind in our own land, and in our own time, is in a state of comparative stagnation, notwithstanding the great literary excitement which has characterized the last thirty or forty years on the continent of Europe. It is, therefore, necessary, if we would form a just estimate of the intellectual character of the Jewish people, to break through the prejudice which arises from what we know of them in the metropolis, and to cast our eyes on Germany and Poland, where Jewish writers abound, where Jewish printing-presses are no longer rare, and where the fundamentals of Judaism have become the subjects of warm controversy among the Jews themselves.

In approaching the next part of our subject, namely, the religious and moral state and character of the Talmudical Jews, we feel, as if we were about to be lost amid a war of words, and in a mist of particles and invisible distinctions. Our regret at being unable to give anything more than an incomplete outline of the contents of the Talmud, and of its effects on the Jewish mind and character, is much lessened by the consideration, that an opportunity here presents itself of recommending to the perusal of the reader, a book entitled "The Old Paths," by the celebrated Dr. McCaul, which is occupied with a description of the most prominent features of Rabbinism, as a religious system, and with a detection of the gross inconsistencies and unscriptural dogmas by which it is disfigured.

Rabbinism, however, is not altogether an unmixed evil. Its basis is divine revelation, and it holds forth a future state of rewards and punishments, although, as regards their nature, there exists confessedly a very great variety of opinion amongst the rabbies them-

selves. This diversity of sentiment resolves itself into two classes. Those persons constituting the more popular division, do not acknowledge any distinction between the days of the Messiah, and the world to come;* whereas, Maimonides and his followers interpret the former expression, as referring to the condition of God's people in the present life, and by the latter, they will have us to understand the spiritual and eternal state. The doctrine of a day of reckoning is, in itself, calculated to exercise a wholesome influence on the Jewish heart, if its native beauty were not concealed, and its tendency destroyed, by the in-

* Maimonides reckons as many as five varieties of opinions on this subject. "The first class think, that the future bliss means Paradise; and that this is a place where they eat and drink without any previous labour or fatigue to the body; and that there are houses built of precious stones, and beds covered with silk, and rivers flowing with wine, and perfumed oils, and many things of the same kind. Further, that the threatened punishment means hell; and that it is a place burning with fire, where the bodies are burned, and the children of men tormented with various kinds of torment and affliction, too many to enumerate. The second class are of opinion, that by the expected good, is to be understood the days of the Messiah; (may he soon be revealed!) and that, at that time, the children of men will all be angels, living and abiding for ever; and that they will be great of stature, and that they will multiply and increase, until they cause the whole world to be inhabited for ever; and that this Messiah, as they think, will live by the help of the name, "Blessed-be-He;" and that in those days, the earth will bring forth garments ready woven, and bread ready baked, and other like impossibilities; and that the punishment will be, that the wicked shall not exist, nor be worthy to have a part therein. The third class think, that by the expected good, is meant the resurrection of the dead; and their idea of this is, that man will live after death, and return with his relations and family, and eat and drink, and not die any more; and that the punishment will consist in not living after death with those that live. The fourth class are of opinion, that the reward to be attained by keeping the commandments is bodily rest, and the attainment of worldly pleasures in this present world, as fertility of the soil, much wealth, a numerous progeny, health of body, peace, security, an Israelitish king, and dominion over those who oppress us; and that the punishment which will overtake us, if we deny the law, is the opposite of these things, and as we experience at present in this state of captivity. The fifth class, and they are very numerous, combine all these things, and say that our hope is, that Messiah will come, and raise the dead, and that they shall be gathered into Paradise, and there they shall eat and drink, and be well fed all the days of the world."—Sanhedrin, fol. 119, Surenhus. Mishna, Part iv. p. 259.

ventions of men. The Talmud, however, teaches, that every Israelite has a part in the world to come, after he shall have there purged himself by temporary suffering from the guilt which he has contracted in the present life; while it denounces everlasting exclusion from all future blessedness, against those who deny the Divine authority and perpetual obligation of one jot or tittle of the Mosaic law; who do not yield the same unreserved homage to tradition; and who touch either the one or the other, like the Christian and Mahometan, with an innovating or abrogating hand.

Perhaps the best aspect which Rabbinism presents is, when regarded as laying down the duty of a Jew towards his neighbour, and especially when it is viewed as enjoining on him the exercise of charity to his poorer brethren. Of the six hundred and thirteen commandments, which form the boast of a Rabbinist, we find the visitation of the sick, the comforting of the mourner, the decent interment of the dead, and the convoy due to a traveller, among the precepts which are declared binding with the most solemn sanctions. But alms-giving is, of all other duties, that which holds the highest place in the estimation of Rabbinical Jews. Their very word for "alms" signifies in the original "righteousness," so that they are thus enabled to demonstrate the paramount importance of their favourite precept, by a reference to many passages of Scripture. Their language is, "We are bound to be more careful respecting this commandment of alms, than about any other of all the affirmative precepts, for alms-giving is a characteristic of the righteous seed of Abraham our father, as it is said, 'I know him, that he will command his children to do *alms*.'" The precepts—"Use hospitality one to another, without grudging," "Be not forgetful to entertain strangers," and all of a kindred description, which inculcate love to our brethren, are practised more generally amongst Jews than Christians. "When a poor Jew," says Herschell, the converted Israelite, "arrives in a town where he is a total stranger; if there be but a few of his breth-

ren in the place, he goes to them without hesitation; well assured, that, be they poor or rich, he will receive from them food and lodging. If he is a devout or learned man, he is received with honour and distinction, however mean his outward appearance may be. In a town where there is a synagogue, a poor stranger goes to one of the deacons, appointed for this and other offices of charity, who gives him a card of introduction to one of the wealthy members of the congregation, who immediately provides for his wants."*

Here, however, another element of the system introduces itself, not so humane and amiable as that which we have noticed. The alms of a Jew, as well as all the common courtesies and kindnesses of domestic and social life, are reserved for their kinsmen according to the flesh, in virtue of the selfish spirit which their religion breathes; and they are prohibited in the most peremptory manner from lending a helping hand to an idolater—which term includes all denominations of Christians—except "for the sake of the ways of peace." So exclusive is the charity of the Talmud, that it will not permit a perishing idolater to be saved, a drowning idolater to be rescued, or an idolatrous woman in her hour of greatest need to receive any assistance whatever.

We almost hesitate to mention in this place, that the Talmud teems with fable, because it will be ex-

* The following anecdote, told by the same writer, is illustrative of the foregoing statements. "One day lately, a poor Jew came begging to Rabbi Cohen; and he, who was not rich, gave him as much as he could afford, but not so much as answered the expectations of the applicant, who expressed himself greatly dissatisfied. On this the Rabbi became irritated, spoke harshly to him, and sent him away. About an hour after this, one of his children was taken very ill. When his wife informed him of it, and asked him to pray for the child, he wept and said, 'How can I now go before my heavenly Father, when I have so offended against my brother?' He then called all his students together, and told them how he had sinned against the Lord, by speaking harshly to his poor brother. He and the young men then went from house to house, until they found the poor Jew, when the Rabbi publicly asked pardon of him for what had happened."

pected that we shall give examples; and yet it is a feature so prominently characteristic, that to leave it unnoticed, even in an outline, would be to present an inaccuracy in the likeness. It were endless to enumerate the fables of the Rabbies; suffice it to say that Adam is spoken of as singing the ninety-second Psalm after a conversation with Cain, and that the children of Israel are declared to have travelled two hundred and forty miles, backwards and forwards, during the delivery of the ten commandments. But there is none of the Talmudical stories more strikingly ridiculous than the famous battle between Leviathan and Behemoth. A chief part of the happiness of the righteous in another world is alleged to consist in partaking of the flesh of the Leviathan, when God shall have slain him for the banquet!

Another and graver charge which we have to put forth against the oral law is, that thereby the obligations of morality are loosened. Its requirements, particularly in reference to the Sabbath, are so strict and minute, that the ingenuity of a Jew is much exercised in finding out ways of evading them. In an account of the Holy Land, by Stephens, a very recent and interesting American traveller, we meet with an illustration of the meaning of the precept, "Be not righteous overmuch," as well as an instance of the sort of evasion to which we have referred. He tells us that the Jew with whom he lodged, at Jerusalem, would not allow a lamp which had been lighted the day before to be extinguished on the Sabbath, lest it should thereby be profaned; and that it was left burning in broad day light over the table. He goes on to say: "My host described to me an admirable contrivance he had invented for reconciling appetite with duty—an oven, heated the night before to such a degree that the process of cooking was continued during the night, and the dishes were ready when wanted on the Sabbath."

The worst feature in the Talmudical system, as affecting the Jews in their intercourse with society, is, that it allows them to retain that which does not

belong to them, if the article possessed shall be the property merely of a gentile, or of an unlearned Jew; and it recognises dispensation from oaths: principles which, if acted on, would be subversive of every thing like honesty in their dealings with the nations. It is, therefore, not to the system, but to individual Jews, that we are indebted for any confidence that does exist in our transactions with them: for it is well known that, on the yearly day of atonement, those who are present receive unqualified absolution for all the perjuries and breaches of vows and obligations wherewith they were chargeable during the preceding year. It is asserted by one German writer of the seventeenth century, in a book entitled "Judaism Unveiled," that the absolution granted to Jews, on the above occasion, has reference not only to past engagements, but to all the obligations under which they may happen to come before the next day of atonement. In consequence of this unmasking of Judaism, we learn that a certain German government, some years ago, passed a law, by which those Jews who were present at the last annual absolution, are not permitted to give evidence in a court of justice where the person or property of a Christian is concerned. The helplessness of such a law, in such a case, is too manifest to require explanation.

Far be it from our intention to brand the Jewish character with the infamy which we would lay unsparingly on this immoral part of the Rabbinical system. There are, in many parts of Europe, numbers of the sons of Israel whose feelings, and modes of thinking and of acting, have been most beneficially influenced by the civilization wherewith they are surrounded, and who, although they will be tardy in admitting it, are much indebted for their high tone of character, to that very religion whose Founder they despise, and whose adherents they couple with the heathen. The amiableness, the charitableness, the undoubted integrity of some Jews, in almost all lands, are not unworthy of Christian imitation; and, however small their number in this country may be, Bri-

tain has been adorned and benefited, from age to age, by the respectability of men who gloried in being the seed of Abraham according to the flesh. From all we have heard and read on the subject, we will not disguise the fact, that the morality prevalent among the better classes of Jews on the continent is, at least in one respect, decidedly higher than that which appears among professing Christians in the same walks of society. The early Jewish marriages, and the strictness with which female propriety is enforced, may, in some measure, account for the striking contrast between gentile laxity and Jewish purity in most of the large continental towns; but whencesoever the difference arises, there can be no doubt of the proverbial* licentiousness of professing Christians in the opinion of the sons of Israel:—an obstacle in the way of their conversion to our holy faith, which is deeply humiliating, and much to be deplored.

Nothing would be easier for us than to go on enumerating charges against the Talmud. We might set before you the painfully degraded condition of Jewish females amongst the Rabbies, who admit of divorce on the most frivolous pretexts—who declare female evidence incompetent in any matter of dispute—who exclude them from the public worship of God, and who teach that they are not required any more than slaves to learn the revealed will of their Creator. But we proceed rather to notice the most prominent and fatal error of the Talmud, namely, the doctrine of human merit, which renders it from beginning to end a tissue of falsehood and fatal delusion as a religious system.

The first thing taught by the *oral* law on this subject is, that he whose merits outnumber his sins is accounted a righteous man; the second, that, in estimating the state of one individual as compared with

* "You may imagine," says Herschell, "what I felt when, on my inquiring one day of my brother concerning an old acquaintance of mine, he replied, without having any intention to offend me, or reflecting how his answer was likely to affect me, '*He lives exactly like a Christian*;' meaning that he led a profligate life."

that of another, respect is to be had not only to the number but to the quality of the actions; that is, there are merits which outweigh many sins, while there are sins the commission of which may neutralize a great amount of merit. The last ingredient in human merit is, that transgression or obedience may turn the scale; in other words, that the whole world may be quivering between salvation and destruction, when the performance of one commandment, or the commission of a single sin by a Jew may give the preponderance one way or another. "The Rabbinical Jew fulfils a commandment, and consequently lays up a certain portion of merit, by the mode of putting on his shirt, tying his shoes, washing his hands before and after meals, and by walking fast to the synagogue, and coming slowly away. The wearing of certain fringes on his garment, putting on his phylacteries, saying the prescribed prayers, and lighting the candles for the feast of dedication, are all meritorious acts. The Sabbath has a whole host of such meritorious observances; so has every festival and every fast; so that by the end of the year every Rabbinical Jew must think that he has a pretty tolerable stock of observances, and consequently of merit, laid up, to stand against whatever sins he may have committed."* This unhallowed mode of computation, according to which the Talmudical Jew would traffic for salvation with his God, is very different from that employed by the Psalmist, when he says, "Mine iniquities are gone over my head; as a heavy burden they are too heavy for me."

We have now reached the climax of Jewish misery, the darkest part of the picture. It was prophesied that the children of Israel would abide many days without a king and without a prince—that is, having no national king, and not being a principality under any sovereign; without image and without teraphim—that is, without being given up to idolatry; without a sacrifice and without an ephod—that is, without an atonement and without a priesthood. All

* M'Caul's Sketch.

these particulars have been minutely verified in the condition of the Jews since their dispersion among the nations; but it is with the last want, that of an expiation and of a regular succession of the Levitical priesthood, both of which are acknowledged by modern Judaism to be gone, that we here have principally to do. "Without shedding of blood there is no remission of sin," is an ultimate truth written in characters of blood on the old dispensation as well as on the new; but it is a novelty unknown in Rabbinism. On the day of atonement, indeed, an absurd ceremony takes place, in which one of the feathered race is slain, and on that occasion the Jews make use of the following expression in their prayer. "Wo unto us, for we have no mediator," as if the human mind felt mediation to be indispensable; but, with the exception just adverted to, we know not any vestige of the belief of an atonement amongst the Jews. "Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God." How easy, in the possession of these facts, to account for the terror with which the Jews are known to look at death! It is an object of horror to them; nor can they bear the sight of their nearest and dearest relatives when "their feet stumble on the dark mountains." How unlike the peaceful departure of Abraham, and Isaac, and Jacob, and of all the Old Testament worthies, who died and were gathered to their fathers, seeing the day of Christ afar off, and rejoicing in such language as this: "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." We conceive that the fatal heresy of human merit, by which the "one name" is slighted, and the dishonour done to God the Spirit, by "teaching for doctrines the commandments of men," are the two strongholds of Satan in the case of Rabbinism, which it should be the endeavour of Christians to capture and lay low in the dust; while we ought to pray and strive that the fortress of our Redeemer's righteousness, and the hiding-place

of the oracles of God, may be raised in their stead, and commended by the Spirit of all grace to the Jewish heart.

In answer to this it is vain to say that the oral law is not the basis of the modern Jewish religion. The Rabbies themselves allege that they are the lineal spiritual descendants of the Scribes and Lawyers of the time of Jesus Christ; and it appears on the face of professed Judaism, that all the additions to the law which then disfigured and clogged the religion of the Jews are now acknowledged, and that their number since that time has been increased to a fearful extent. Besides, we have only to look into the catechisms which have been most recently published for the use of Jewish children, and to read the prayers which are weekly employed in their synagogues, to be satisfied that Rabbinism as practised now is essentially the same as it was in the days of Maimonides. And here we may call in the opinion of one who is acquainted with the practical working of the Talmud. Mr. Nicolayson, the accomplished and indefatigable missionary at Jerusalem, from the London Society, says, "Just in proportion as I am becoming more intimately acquainted with the actual state and tendency of Talmudical influence upon the minds, and hearts, and character, and life, from youth, yea infancy up, of that people beloved for the fathers' sake, do I more fully enter into Paul's views and feelings respecting them, as expressed in the beginning of the tenth chapter of his Epistle to the Romans"—the very passage which we have prefixed to this lecture.

But before concluding this painful account of Rabbinism, we cheerfully advert to one or two points by which the dreariness is relieved in some faint degree. We have it on the authority of a recent traveller in Poland, that the earnestness is truly touching with which the Jews in several synagogues are heard to pray that the Righteous Branch would spring forth, and accomplish the deliverance which has been promised by their prophets. And although the supposi-

tion cannot be entertained for a moment, that a Jew has in any case been melted into real penitence, without "looking on Him whom he has pierced, and mourning for his sins," yet there is a plaintiveness and an expressed humility in the following sentences of the Jewish Liturgy, most of them of daily use, which some of our readers may not have previously considered: "We are more sinful than any other people; we ought to be ashamed more than any nation; the joy of the Lord is gone away from us; our hearts are wounded: why? because we have sinned against the Lord. The temple is destroyed; there is no Shechinah abiding among us; we are despised and trodden down by all people. The words of the prophets are fulfilled, that Israel is turned on every side, yet he layeth it not to heart. But now, Lord, look down from heaven, thy holy habitation, and cause the Messiah, Son of David, speedily to appear; and according to thine own promise sprinkle clean water upon us, and cleanse us from all our filthiness and from all our idols." On the subject of a Messiah there is, as might be looked for, a diversity of sentiment, according to the degrees of light which each enjoys; but all the expectations relative to the circumstances and effects of his coming may be said to divide the Jews into two classes; the one of which believes, that at the advent of Messiah "the land of Israel will be restored to its former fertility and beauty; that the nation will return thither and be reinstated in their original glory and pre-eminence; that the resurrection of the just will take place, and a reign of righteousness and peace commence."* This class includes the whole Jewish people, and expects, besides these outward privileges, that the spiritual communion between God and his people, which sin has broken up, will through the Messiah be restored. The other class consists of those who entertain more extensive and enlightened views, in consequence of reading the Zohar, a book supposed to have been written about

* Herschell's Brief Sketch of the State and Prospects of the Jews.

a hundred years before the coming of Christ; and it is here worthy of remark, that the full, free, unbiassed meanings given to the prophecies by those Rabbies who flourished before the Christian era, are found, where the description of New Testament times is concerned, to be strikingly different from the timidity, or rather perversity of interpretation resorted to by those who lived after the birth of our Jesus, their Messiah.

If the lever power of truth could but be applied to the removal of the pressure of Rabbinism, the Jew would instantly take a place above his former moral height. The innate principle of stubbornness peculiar to the Jewish people, and the pride of national and spiritual glory which has served to prevent them from being overwhelmed under their accumulated calamities, while at the same time it whetted the edge of every wo, are not sufficient of themselves, without a real native elasticity of mind, to account for the Atlas-like strength with which the Jewish "spirit has sustained its infirmities"—the enormous weight of centuries—and is now as fresh and buoyant as ever. The Bible, and Christ its glory, have long been under an eclipse to the Jewish nation, from the intervention of Talmudical authority; but appearances would seem, we earnestly trust, to lead us to believe that the period of greatest obscuration is past, that the darkness is going off, and that a brighter day is breaking. Rabbinism, as we shall see immediately, is assailed in its strongholds by the enlightened Jews; and it is proceeded against with direct hostility by the Russian authorities, while Germany regards it with no favourable eye. Would that the shaking among the dry bones had actually commenced, and that the period were not distant when we should see arise "an army of living men exceeding great"—and "a nation should be spiritually born in a day!"

It was the celebrated Mendelsohn, who flourished about the middle and towards the end of last century, and who, we fear, must be regarded as an *infidel Jew*, how strange soever the expression may ap-

pear—it was Moses Mendelsohn who gave the first impulse to the Jewish mind in modern days. He was seconded in his endeavours by able and learned associates; and through their instrumentality a taste for literature and science was excited among the Israelitish people. The idea of sacredness which had long prevented a Jew from studying any language but Hebrew, was treated as obsolete by Mendelsohn and his followers. He distinguished himself by the purity of his German style, as well as by the intellectual excellence of the works which he wrote in that gentile tongue; and especially did his translations of the Pentateuch and Psalms, although they were printed in the Jewish character, produce a wonderful effect in reconciling the Jews to the study of German literature. Nay, such was the enthusiasm for German poetry, history, and philosophy, which manifested itself among the Jewish people, when they beheld their gifted kinsman side by side with the most eminent literati of the age, that "parents wished to see their children little Mendelsohns, and the study of German and profane literature was preferred to Rabbinical writings. Rashi, and Kimchi, the Shulchan Aruch and Tosaphoth, were laid on the shelf. Schiller and Wieland, Wolf and Kant, were the favourite books of the holy nation, the kingdom of priests, the sons of Abraham."*

Mendelsohn's opinions, too, were hostile to Rabbinism, as may be seen by a reference to his writings; and even his intentions are declared by his countryman Jost, to have been equally unfavourable to the prevalence of that system. Dr. Jost says, "We place Mendelsohn, notwithstanding his strict Rabbinical observances, amongst the opposers of Rabbinism. Although the most zealous Rabbies have not been able to detect in his Hebrew writings the spirit of departure, we believe that we are fully justified in directly considering him as the author of the opposing system. We go even further, and assert that this opposition was not a fortuitous result of his writings,

* M'Caul.

and their application to the instruction of youth; but that he was himself conscious of his purpose, and directed his activity to the object of giving to the Jewish religion another foundation than that which it was supposed to have, to spiritualize, to raise it, and with it to deliver his co-religionists from darkness, and to dispel a cloud of prejudices."

We must not fail in this place to mention the names of Hertz Wesel, who died in 1805, and of David Friedlander, a Jewish merchant, who, by their talents, and learning, and wealth, and industry, fanned the flame which their leader had kindled: and, as the result of their labours, the first periodical which ever appeared amongst the Jews was produced in 1783, by a society in Konigsberg. Its object was to reform the Jewish creed and the Jewish character, to expose the abuses of Judaism, and to promote literature and science amongst God's ancient people. About this period flourished some celebrated Jews, such as Perreira, the first successful instructor of the deaf and dumb, and Dr. Black, an eminent naturalist, whose character tended much to help on the cause of Jewish reform, both by the influence which it exerted on their kinsmen, and by the admiration which their achievements called forth from the gentile world. The tide of change had now fairly set in, and all the liberalism which existed amongst the Jews was attracted into the vortex of the French revolution. One government after another extended a boon to the despised race, and the eagle-eyed Napoleon himself, thinking that the scattered state and numbers of the Jews might be rendered tributary to his aggrandizement, made a proposal to the Reformed party amongst them to hold the Sanhedrin in Paris, whose decrees might be binding on the whole Jewish people throughout the countries of the world. To this degradation, the Reformed Jews pusillanimously submitted, surrendering their highest national court into the hands of a dictator, for his political and selfish ends. With the fall of Napoleon, Mendelsohnism was broken down as a system; and at the present

day, there is no such thing as uniformity of doctrine, or ecclesiastical discipline,* amongst those who constitute the third class, according to the division which

* Dr. Jost, in his "History," gives the following account of the influence which Mendelsohnism has exercised on religious opinion among the Jewish people: "Although no system has been formed, we think that we have perceived amongst reflecting Jews, a general adoption of the following principles: all agree that the Jews are no longer a chosen people in the hitherto received sense, and look upon expressions of this nature, in the Liturgy, only as an old form. They, however, assert that the holy Scriptures are the only source of a true religion capable of standing the test of reason. They remain strangers to the doctrines of Christianity, and no one believes that a confession of the Christian faith, free from hypocrisy, is possible, unless in those who have been convinced by education and custom. This pure religion consists in the conviction, that a supernatural revelation had been made to the forefathers of Israel, to Moses and the prophets, consequently in the belief that there is one God. For the instruction of man, God has made known, through human instrumentality, that He is the moral governor of the world, and that His eyes are upon men, valuing and retributing according to their moral worth. This presupposes the immortality of the soul. The moral code of Scripture is looked upon as the only true one, in so far as it agrees with principles generally to be acknowledged. It, therefore, requires not only a moral life, but one based upon religious principle, and not on worldly philosophy. Every thing that appears to militate against this is rejected, and every passage of Scripture that appears hostile is explained from the circumstances of the times: as, for instance, the evil deeds of the patriarchs; and the same expedient was also applied to the miracles, which some explained away altogether; others endeavoured to explain them on natural principles; but this system never became general. . . . . As to the ceremonial laws, no clear opinion has been expressed, but every one agreed, with Mendelsohn, that they were only the shell that enveloped the kernel. In the course of sifting the huge mass of Rabbinic additions, a distinction was soon made between essential and non-essential. As the Divine origin of the Mosaic legislation could not be denied without the absolute overthrow of Judaism, all unauthorized additions were rejected; and a conviction was formed that the majority of the laws, still in force, were not to be applied in the sense of the legislator, as they belonged to the Holy Land, and in other lands could not be exactly observed; that in strange countries, many duties of another kind, as military service, and such like, must arise; and that until the unknown period of the restoration of the Israelite monarchy by the expected Messiah, such laws only were to be observed as were necessary for preserving the essence of religion, or were useful for forming the congregations into a pious ecclesiastical community, without interfering with the existing relations of life, and intellectual improvement. In this way the religion remained orthodox, though not in the sense of the Rabbies."

we announced in the preceding part of this lecture. They are commonly called Reformed, new-fashioned, or enlightened, in contradistinction to the Rabbinical or old-fashioned Jews. They have thrown off the yoke of the Talmud, and established what is called a Reformed worship, at which portions of the Old Testament are read, and a sermon on morality is preached. Frankfort-on-the-Maine, where one third of the Jews belong to the Reformed class, affords an example of the manner in which their worship is conducted. The Rev. W. Ayerst, one of the most confidential and experienced of the missionaries of the London Society, writes thus regarding Frankfort:—"They perform their service in German without making any use of Hebrew. Johlson's Hymn Book is employed, and the singing is accompanied with an organ. The tunes are the same as those commonly sung in the Christian schools. The service commences by singing a few verses; after which the preacher enters the pulpit and offers a prayer, which he selects at pleasure from Johlson's Book of Prayer, or any other work, or uses one composed by himself. He then reads his text in German, using a free translation made by himself, as there is no authorized version in use among them. After the discourse, he offers another prayer in the same way as at the beginning, and concludes with the Aaronic blessing, 'The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace:' after which a few verses are suug, and the service concludes."

It is too true that infidelity has made very considerable progress among the educated Jews. Dr. M'Caul has justly said: "That Mendelsohn was the author of a great change, intellectual and civil, cannot be denied; that he was a reformer may well be doubted." Our minds are disposed to associate with a Jewish reformer some intrepid defender of the faith once delivered to the saints, and to look for the high and holy bearing of an Elijah in defence of God's revealed

word, in bold defiance of its enemies; and we shall be satisfied with nothing less than a Luther,* or a Calvin, or a Knox, who, in the face of danger and death, would carry from city to city, and from land to land, the truth as it is in Jesus, "which opens the blind eyes—which brings out the prisoners from prison, and them that sit in darkness out of the prison-house," whether that darkness be Paganism, Popery, or Judaism. Totally different was the character of Mendelsohn and his followers. They drank deeply and proudly of gentile philosophy, instead of desiring, as new-born babes, the sincere milk of the word; so that the system which has been introduced among the Jews is little better than German Rationalism. Before it have disappeared the old Jewish manners, and nearly every vestige of a remote and sacred antiquity; it has almost proved the grave of Jewish education; it has dethroned the national language from the high and holy place of esteem which it was wont to hold; and it has even caused its votaries to renounce the land of their forefathers, and to mingle with the heathen. In France, the leaven of infidelity is manifesting its effects even among the "masters in Israel." In a letter recently addressed by the Grand Rabbi at Metz, to the Israelites of his district, the following passages occur:—"God has permitted different religions, according to the different necessities of men, in the same way as he has created different plants, different animals, and men of different characters, genius, constitutions, physiognomies, and colours. Consequently, all religions are salutary for those who are born in these religions; consequently, we must respect

* In the different towns where I attended the synagogues, I generally received the compliment usually paid to strangers of respectable appearance, that of being invited to dine with one of the elders of the synagogue after the worship was over; at whose house some others of the congregation were commonly invited to meet with me. I generally commenced our conversation by lamenting the low state of religion among our brethren, in which I was almost always cordially joined by the others. The expression of one of them was very remarkable: "Ah!" said he, "we need a Jewish Luther to come amongst us, and stir us up."—*Herschell.*

all religions.....All men, without distinction of religion, will be partakers of eternal beatitude, provided that they have practised virtue in the life." The very name of Jews is thrown off in France. They call themselves Frenchmen-Israelites; and it is certainly the undisguised aim of their leaders to expunge from the minds of God's ancient people all expectation of a promised Saviour and Messiah. This infidel and monstrous purpose they seek to accomplish, by refering the prophecies of his advent, and of the blessings connected therewith, to the political changes and educational measures, whereby the condition of the Jews has been ameliorated in the north of Europe. In order to establish what has now been advanced, we may quote a sentence or two from a monthly paper, called "The Regeneration," which is published at Paris by the most learned of the French Jews. In this periodical, for October, 1836, we meet with the following language in an address, entitled "To our Readers." The writer, after speaking of the period of Jewish history antecedent to the conclusion of last century, says: "Thus, the world was sepulchred within a spiritual wilderness; it seemed as if the Divine Spirit had left the globe; for tyrants ruled over God's creatures, with the sword over the head of mankind: but the Messias then appeared—a lightning entered into the darkness—the thunder of our first revolution shook with power the whole of Europe; and when, after a bloody deluge, the Deity seemed to be reconconciled, then there appeared on the French horizon the signs of peace, liberty of conscience, and religious liberty, and with the Christian, the Israelitish Frenchmen obtained their emancipation." In reading this paragraph, we cannot help marking with deep interest, not only the Oriental hue, but also the Jewishness of the phraseology, the wilderness, the lightning, and darkness, and thunder, and shaking, as if Sinai had suggested the expressions; and the deluge, and the signs of peace, as if the rainbow and the olive branch had been unconsciously present to the mind of the writer; but, on the other hand, it is truly sad to find the

representatives of Jewish literature and religion in France, declaring that the Messias came in the first and second French revolutions, and in the toleration of the Jews, and of all other religious sects which followed those political changes.*

With respect to Germany, Mr. Bellson, a Jewish Missionary there, in a letter, dated July, 1830, gives an account of great controversies, which are being carried on among the Jews themselves, and of the growing dissatisfaction of many of them with their present religious condition. He says, "The Talmud is sinking fast, and its giving up the ghost cannot be far off."

This abandonment of Rabbinism, rife in France and Germany, is beginning to show itself in Poland; while those Jews who believe in the prophecies, hesitate not to recognise in the signs of the times, the distant sound of the wheels of the chariot of Him who is to bring back the captivity of Israel. A process seems to be going on among the Jewish people, similar to that which is agitating the minds of a neighbouring country, long famous for its achievements in literature and science, on the subject of Christianity itself. Recoiling, with just indignation, from the absurdities, and mummeries, and immoralities of the Romish Church, intelligent and educated Frenchmen have, for a number of years, been abandoning the Popish faith in multitudes, and the consequence is, that they are running into the opposite extreme of a cold and heartless indifference about all religions whatsoever. Popery and Rabbinism are twin-brothers—they have their origin in the same corrupt human nature—the family likeness can never be mistaken; nay, so numerous are the points of resemblance, that if the outlines of feature were to be placed side by side, freed from any peculiarity of cir-

* We cannot, however present this melancholy picture of Judaism in France without adding, that the darkness is not universal. Three young French Israelites, of the first families and of finished education, were lately brought to the knowledge of Jesus, and to the profession of Christianity.

cumstance, which may belong to either, it would be no easy matter to say which is Popery, and which Rabbinism.* Hence it is, that wherever they are professed and held up to public view, the result is the same among the well educated classes of society. A feeling of disgust, mingled with that of ridicule, is immediately produced in both cases; and so great is the revulsion of mind caused by beholding Rabbinism, that scepticism, neologism, and every species of infidelity, are the dark and dismal depths into which the Jews are plunging, when emancipated from the trammels of the Talmud. They throw off Rabbinical authority, without having undergone a discipline calculated to subdue the pride and prejudice by which their race is distinguished above all others; so that, when they come to the humbling truth as it is in Jesus, with the haughty bearing of a Jew, it proves to them "a stumbling-block," and when they regard it with the supercilious eye of a Greek, it appears as "foolishness."

Although we have viewed the Jewish character in three aspects only, as it appears in the Caraite, the Rabbinist, and the Reformed Jew, yet its diversity corresponds in a great measure to the scattered state of God's ancient people. Here they wander with the Arab; there, with the Georgian, they are *ascripti glebæ*. Here they profess Mahometanism; there, in the person of a Spanish grandee, the Jew conceals his pedigree, as he has done for many generations, and belongs ostensibly to the Romish church. Here the Talmud is respected, although not possessed in a written or printed form; there the descendants of Abraham are so many Nimrods in Caucasus, wild and illiterate, ignorant alike of the Bible and of the Talmud. Here the Zoharites believe in the Trinity, veiling their doctrines in mysterious concealment; there, in the Russian-Polish provinces, Judaism puts on the appearance of fanaticism. This last mentioned class of Jews, called Chasidim, are at present a very popular sect; they exalt their Rabbi to a place

* See M'Caul's Old Paths, *passim*.

above the Romanist's Pope, both in authority and rank; and putting into his hands the keys of heaven and hell, they also ascribe to him the working of miracles.

In bringing our observations on the first branch of our subject to a close, we would briefly allude to two questions which cannot fail to be interesting to us.

First of all, one is curious to know to which division our fellow-subjects, the Jews of England, belong, whether to the Talmudical or Reformed; the bigoted or enlightened. Were we to form our judgment on this point from conversing with some of them, we should be led to say, that the demands of the Talmud sit lightly upon English Jews, and that the Reform of Germany has found its way into the synagogue of London. This, however, we apprehend to be no more the case than that the Court of Rome has relinquished any one of the dogmas of the Council of Trent, or of the Catechism of Pope Pius the Fourth, which constitute the Popish Talmud, because on conversing with some more enlightened Roman Catholic, who has long breathed the freedom of a Protestant country, we find him indignant at the supposition, that he should be regarded as subscribing to those antiquated notions. The way to discover the actual state of belief among the London Jews, would therefore seem to be to examine the catechisms which are used in teaching Judaism to their children, and to inquire into the opinions publicly expressed by the Rabbies as the official organs of the synagogue. From both these sources we can unhappily draw evidence, to show that the religion of a Jew in England is strictly and unequivocally Talmudical.

In 1835, a small book, entitled Manual of Judaism, by Joshua van Oven, Esq., a medical practitioner in London, came before the public. It details a conversation between a Rabbi and his pupil on all the leading doctrines of the Jewish faith; and when we take into account the professional character of its author, we determine it to be not the offspring of ignorance, but the accredited belief of an educated and well in-

formed Jewish mind. And hence, finding that such a Jew as Joshua van Oven declares his implicit faith in the authority of the Talmud, while we cannot but deplore it, we are furnished with satisfactory proof that Talmudical influence is not confined to Poland and Turkey, or to the lower and illiterate classes of Jews in this country, but that it extends to those whose education and knowledge of the world are unquestionable. One of the grounds of his faith in the oral law he maintains to be, "the essence and character of the laws themselves," from which we infer that he must be considered as going the full length of an unscrupulous Rabbinist. The other document, which reveals to us the sentiments of our Jewish countrymen, is an extraordinary letter, addressed, about three years ago, by the chief Rabbi in London, to all the congregations in England. The design of the letter was to excommunicate a Mr. Goldman, slaughterer in Southampton, and all the Jews in that town who should give him countenance—to declare the meat prepared by him as no better than carrion, and to promise that every one who hearkened to the Rabbi's words would receive a blessing, and "be written and sealed to a good life at the festival of the new year." Here then we have a self-constituted tribunal acting on the principles of the Talmud, and listened to without contradiction, at least by the Jews of England. Those in Southampton should, in reality, have been flogged, according to the oral law; and this would have been their punishment, if they had not been guarded by Christian statutes against the tender mercies of their own Talmud. It may be, that individuals in this country will be found to resist the demands of the Rabbi; and there can be no doubt, that a respectable body of Portuguese Jews in London are, at the present time, anxious to produce a reformation; but the system itself which is clung to, and acted out by English Rabbinists, as far as Christianity will permit, presents a fair specimen of Talmudical folly, intolerance, and superstition.

The second question, which we conceive to be one

of intense interest, however difficult of solution it may be, is, "What is become of the Ten Tribes?"

It was during the reign of Solomon's son that they forsook the worship of the one living and true God, and gave themselves up to idolatry. Chastisement after chastisement was inflicted by a merciful Heaven, in order to bring them back to the path whence they had wandered; but they continued to grieve the Spirit of God, to resist all his judgments, and to cause him reluctantly to declare, "Ephraim is joined to his idols, let him alone;" so that they were carried away captive to Assyria. In this exile, dark and silent as the tomb, they have slept for more than two thousand five hundred years; and were it not that we can descend into that oblivion, under the guidance of the light of prophecy, and see them still existing, and waiting for the accomplishment of the Divine purposes regarding them—were it not that, amid the passing away of the fashion and glory of the kingdoms of this world, we can behold the word of God enduring for ever, no doubt would be entertained, that like Assyria, and Greece, and Rome, and all the powerful nations of antiquity, they had been blotted out from the face of the earth, just like one of those figures which generation after generation writes upon the sand, only to be obliterated by the merciless wave—just like one of those bubbles on the surface of the stream, which burst and disappear without leaving any vestige of their existence. It is manifestly the will of God, that as the Jew is to be seen fulfilling his destined doom, so, for purposes known only to the Divine Wisdom, no eye, not even that of his wandering brother, is to look behind the veil, and witness the doings and the sufferings of banished Israel. From this circumstance, we are counselled to proceed cautiously and humbly in our investigations, lest, seeking to be wise above what is written, we should excite the jealousy of the Spirit of truth, who, while he has revealed all that is needful for our salvation so clearly, that he who runs may read it, has, at

the same time, reserved to himself the secrets of the Lord uncommunicated to his creatures.

Various conjectures have been hazarded on this subject. We shall content ourselves at present with alluding to three opinions which have been held and argued by individuals deserving of consideration. First, the celebrated oriental scholar, Sir William Jones, was disposed to believe that the Affghans, who inhabit the mountainous district of country between Persia and India, and who at present occupy a prominent place in the politics of the East, are the long-hidden tribes. Several writers on prophecy have acceded to this solution of the difficulty, among whom is Sir George H. Rose, the author of "Scriptural Researches," a book full of interest, and manifesting throughout an ardent attachment to God's ancient people. The arguments on which the identity of the Affghans and the ten tribes is supported are the following. Like the Israelites, those mountaineers are divided into tribes; and it is remarkable, that they marry the widows of their brothers. Almost all travellers, with the exception of Wolff, declare their countenances to be evidently Israelitish. And while we must in fairness enter the caveat of Dr. Wolff, (who, from being a wanderer among the nations, has settled down into the tranquil occupation of a curacy in England,) against any similarity between their language and the Hebrew, it is not less certain that the Serampore Missionaries, whose opinion in this case is worthy of regard, have given, as the result of their researches, that more Hebrew roots exist in the Pushtoo than in any other oriental tongue with which they are acquainted. The Affghans themselves declare that they are descended from Saul, an origin incompatible with the supposition of their being the ten tribes; but those who know aught of the ignorance which prevails among semi-barbarous and isolated nations, and of the uncertainty of many not far from home, respecting the stock whence they are sprung, will be ready to admit how little is to be concluded

from that circumstance alone. And when we think that the roots of the oldest trunks of pedigree among the nations are but things of yesterday, as compared with the date of the captivity of the ten tribes, and that, nevertheless, they lie concealed in many cases under a mass of fable, there remains no room for wonder, that an error in the course of centuries should have crept into the belief of those hardy mountaineers with reference to their remote origin.*

The second opinion would identify the American Indians with the missing tribes of Israel. In the outset, we believe it may be confidently stated, on the authority of Humboldt and other travellers, that the Indians of North and South America do not constitute two distinct races; but that, from appearance, religion, customs, and manners, they must be admitted to be the same people. Within the last few years, two most interesting volumes have come from the pen of Barbara Anne Simon, a Christian lady, who is married to a Jew. They are replete with striking coincidences between what is to be seen among the Indians, and what might be expected among the ten tribes; and although we do not feel justified in hastily agreeing with Mrs. Simon that the problem has been solved, we are far from despising the opinion which she labours to support by a multitude of startling facts. Of these, it will be practicable in this place to afford but a meagre specimen. The Indians are divided into tribes and heads of tribes, and those divisions are characterized by symbols, some of which are the very cherubimical figures that were carried on the four principal standards of Israel. They are destitute of letters, and in a state of barbarism; and yet they possess all the marks of a people who had not only been civilized, but distinguished by receiving a revelation from God. The former of these announce-

* It will be gratifying to our readers to know, that that indefatigable missionary of our Church, Dr. Wilson of Bombay, has, for some time, been engaged in making inquiries on the subject of the foregoing statements, and that the result of his investigations is to appear in an early number of the Asiatic Journal.

ments, namely, that which respects their previous civilization, Mrs. Simon proves by referring to their tumuli, the mathematical accuracy of their fortresses, and the clay, silver, copper, and other vessels and relics found in Mexico and Peru, and in the great rivers where their ancient and populous towns stood. The latter statement, which speaks to their enjoyment of a revelation at a former period of their history, she endeavours to support by a reference to the ceremonial observances of their worship and civil government. It is certainly most remarkable that the "Great Spirit," the head of the Indian tribes, is called YEHOWA, and that they acknowledge him to be their omnipotent, omnipresent, and omniscient Creator and Sustainer; that they are taught by their prophets to cherish a national feeling of prerogative, as if they were the peculiarly beloved people of Heaven, and destined for higher privileges than those which they now enjoy; that with fond desire they look forward to the time when a deliverer shall come from the land of the sun-rising, and lead them thither whence their fathers wandered, and restore to them the Great Good Book, which was once the glory of their nation; that they count their time by moons, and observe the first night of the new moon with rejoicing; that they hold anniversary feasts of a religious character—one out of gratitude for the green corn, and another for the ingathering, and another in the evening, in which not a bone of the animal is broken, at which the neighbours are invited to partake of the superabundant fare, when the remainder is buried before the dawn of day, and the people are cleansed from sin by eating bitter herbs; that there exist among them cities of refuge, possessed of the same immunities as those among the Jews—that, in one word, they have a certain place into which the high priest alone enters to make atonement, and addresses his hearers as the beloved peculiar people, in what they call "the ancient divine speech." They go so far as to say that their prophets had the power of working miracles, and of foretelling future events;

and they have something like an imitation of the ark of the covenant, which is never allowed to reach the ground, and which none but the officiating priest dares touch or look into, on pain of death. Once a-year there is an assembling of the whole male population. All these, and many more traditional fragments of Scriptural history, such as the deluge, the building of Babel, and the longevity of the ancients, which the Indians possess, cannot fail to arrest every reflecting mind, and compel it to inquire whether there is any probability that this western people, Asiatic in their genius and manners, and Jewish in their physiognomies, may turn out to be the long lost tribes of Israel. We presume not confidently to offer any opinion, but leave it to those who, from being possessed of greater experience and research, are more justly entitled to do so. There are unquestionably two difficulties which in this case it does not seem easy to overcome. The distance from the scene of their captivity is so very great, that it can be accounted for only by a miracle, respecting which we know nothing, even by implication, from any passage of the Scriptures; and, besides, their idolatry and sacrifices would appear to be irreconcilable with the prophecy of Hosea, quoted above, in which it is said that, during their dispersion, they were to be without image and without sacrifice. In conversing with those in this country who lean to this hypothesis respecting the situation of the nine and a half tribes, we have been referred to several texts in Isaiah and Jeremiah, in which they maintain that the idolatry of those tribes is predicted; but even although it could be satisfactorily proved that such passages refer to the present period of the Israelitish history, which is a point extremely doubtful, they might still not be applicable particularly to the ten but to the two tribes, who, although now indeed free from idolatry, may possibly fall into the worship of images of gold and silver before they be restored as a nation to the land of their fathers.

The third opinion is that of Dr. M'Caul, who is disposed to believe that all the twelve tribes have

coalesced. He holds, deservedly, so high a place among the students of the Jewish controversy, in this country, that we consider it due to his name to quote his own words on this subject. In a sermon preached last year before the University of Dublin, on the Conversion and Restoration of the Jews, he says, "I confess that, when I look upon the Jews, and see how exactly their state corresponds with that described, (here he refers to Hosea iii. 4, 5,) and how difficult if not impossible it is to find another nation whose political and religious state is similar, I feel strongly inclined to the opinion that the ten tribes are now found mingled with the other two. I do not mean that the ten tribes returned from Babylon, for in Ezra and Nehemiah we are told particularly who did return, but that the main body of the Jews, who were dispersed in Egypt and other countries, and who never returned, naturally mingled with their brethren of the other tribes, and that this intermixture increased after the destruction of the second temple." On this supposition, he thinks that a more easy and natural interpretation may be given to Paul's words, "Unto which promise our twelve tribes, instantly serving God day and night, hope to come," and that we may account for James addressing his epistle to the twelve tribes rather than to the Jews.

We could wish we had space left suited to our inclination to speak of the Rechabites, who were little in the time of Jewish greatness, but who were destined to flourish when the men of Judah and the inhabitants of Jerusalem should be stripped of their glory. "Thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever."* They were discovered near Mecca by Benjamin de Tudela; and since that time his testimony has been confirmed by Wolff. The latter, in asking some Jews, who were wandering in the desert, respecting them, received the following reply: "See, there is one of them;" and turning his eyes where he was directed, he saw a

* Jerem. xxxv. 19.

man standing by his horse's head, dressed like an Arab, but having a more lively countenance than the Arabs; and who accepted courteously the whole Bible in Arabic and Hebrew, reading in both, but answered all questions in a voice of thunder. When asked who he was, he read aloud the whole of the thirty-fifth chapter of Jeremiah, saying at the close of it, "I am a son of Rechab." They inhabit three oases in the desert, amount to about sixty thousand, and, according to the words of the prophecy, neither build houses nor plant vineyards, nor sow seed, but all their days dwell in tents, that they may live many days in the land where they are strangers.* They possess the greater part of the Old Testament writings; and not the least interesting fact connected with this subject is, that the Jews are calculating on valuable assistance from the sons of Rechab, when the former shall be restored to the beloved land of Israel.

We would speak too of the Samaritans, who still keep up the ancient feud, and have no dealings with the Jews, but obstinately maintain the pretensions of Gerizim to greater sacredness than Zion. At the foot of their long-loved mountain, Wolff found fifty of their families adhering scrupulously to their own Pentateuch, and looking for the promised Messiah; and besides, we believe they have been met with on the site of the ancient Tiberias, and other places. Nor, if we had time, would we omit the descendants of Ishmael, the wild man, whose hand was to be against every man, and every man's hand against him; and we should not fail to see another proof of the divinity of Scripture, analogous to that furnished by Jewish history, in the miraculous preservation of the Arabs as a distinct people, a people who, in some respects, resemble the other branch proceeding from their common father Abraham. Moreover, as we find the Arabs wandering from place to place without any fixed abode, "from the river of Egypt unto the great river, the river Euphrates," we cannot help regarding them as just so many tenants at will, who may

* Jerem. xxxv. 7.

be dispossessed at a moment's warning, to make room for the returning seed of Isaac, with whom the covenant was made—to whom the land is promised, a seed numerous as the sand on the sea-shore, as the drops of the dew on Hermon, and as the stars of heaven.

We have now reached the second branch of our subject, where it is proposed briefly to state the endeavours which have been made by Christians on behalf of the Jews; and here our minds go back naturally to the first ages of Christianity.

Immediately before his final departure to glory, our blessed Redeemer gave this command to his disciples, that "repentance and remission of sins should be preached to all nations, beginning at Jerusalem;" and the very first message, a message of consolation, which came from Jesus after his ascension, was addressed to the Jews. "*Ye men of Galilee,*" said the heavenly messenger, "why stand ye gazing up into heaven? this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." We have it recorded in the second chapter of the Acts, that the apostles proclaimed the gospel first of all at Jerusalem, "to Jews, devout men, out of every nation under heaven." The discourse, or part of it, delivered on that occasion by Peter, the apostle of the circumcision, is the only one handed down to us; and his mode of address, "Ye men of Judea," "Ye men of Israel," leaves no room for doubt, that priority of consideration, in the order of time, was given to their kinsmen according to the flesh, by Jesus and his immediate followers. Then was held the first great missionary meeting which we read of as having taken place since the commencement of the Christian era; the speakers were the early disciples of our Lord, perhaps the hundred and twenty of whom mention is made in the preceding chapter; the object was the conversion of the Jews; and the result was, that the truth as it is in Jesus came home, in the demonstration of the Spirit and of power, to three thousand Jewish souls.

Since the apostolic age, little has been attempted by Christians on behalf of the ancient people of God, "whose are the fathers, and of whom, as concerning the flesh, Christ came." It is related by one writer on ecclesiastical history, that in the fifth century, a considerable number of Jews in the island of Crete threw off the religion of their fathers; and the cause assigned for their doing so is, that, finding themselves grossly deluded by the impious pretensions of an impostor, called Moses Cretensis, who gave himself out to be the Messiah, they opened their eyes on the truth. In narrating this event, however, the historian makes use of an expression which is peculiarly significant: he says that the Jews, on that occasion, *spontaneously* embraced the Christian faith; whence we are led to conclude that the conversions from Judaism, which took place during the reign of Antichrist, were not generally of a voluntary character. On the contrary, we read that great numbers of the blinded nation received the Gospel during the famous pontificate of Gregory the Great, in consequence of the bribery and zeal of the French and Spanish kings, who employed the favour and the frown of power to beckon them towards Christianity on the one hand, and to frighten them away from Judaism on the other. In the seventh century, the miserable Jews of Spain, Italy, and France, from the insinuations of the Christian doctors, were persecuted in every way which cruelty could suggest, and humanity disown; multitudes of them were ordered to be inhumanly dragged into the Christian churches, that they might be baptized, by violence and compulsion, with the sign of the cross. In the fourteenth century, many outward conversions took place among the Jews. But, in a single sentence, which we must characterize as, in some measure, a cold-hearted one, Mosheim reveals the secret of the change: "The cruel persecutions," says he, "which they suffered in several parts of Europe, particularly in France and Germany, vanquished their obstinacy, and bent their untractable spirits under the yoke of the Gospel." It is really

due to the Popes of those times, Benedict XII. and Clement VII., to say, that they denounced the calumnies which were propagated against the Jews; at the same time, we cannot forget that that was the century when, banished from Spain, the sons of Israel took refuge on the shores of Italy, fatigued and famished, and that the Romish priests came to them with a piece of bread in the one hand, and a crucifix in the other. Is it unnatural that, in order to satisfy the cravings of hunger, the poor Jews, in multitudes, should have submitted to the ceremony of baptism at the hands of Popery?

It is needless to dwell on the conduct of the Church of Rome when viewed in reference to the conversion of the Jews. Its object has, on all occasions, been to aggrandize itself; and acting on its favourite principle, that the end justifies the means, it has resorted, for the accomplishment of its purposes, to every species of violence and bribery. There occurs still the annual exhibition of a Jew baptized at Rome; which ceremony I was privileged lately to witness. It took place in one of the most splendid churches, called St. John Lateran; the office was performed by a bishop; the convert put off the Jewish profession only for the time, and that too for a bribe; and, as I was informed by a Roman Catholic on the spot, the same individual had been known to come forward year after year, and to have been baptized several times!

We are afraid that no systematic efforts were made by any body of professing Christians, in order to carry the glad tidings of salvation to the ancient people of God, from the apostolic age till the beginning of the eighteenth century. We believe, that at no reforming period of the history of the church was the cause of the Jews entirely forgotten; for it is a remarkable truth, borne out by facts, that whenever any revival did take place in the church of Christ, the ancient people of God were sure to come forth from the dark corner in which they lay neglected, and to occupy a prominent place in the hearts and exertions of the pious. None prayed more fervently, or spoke more

enthusiastically on behalf of the Jews than did Luther, and other right-hearted men, who flourished at the period of the Reformation from Popery. We are not, however, speaking of the disconnected individual endeavours of devoted Christians to persuade individual Jews to receive the doctrines of the cross; what we affirm is, that during sixteen hundred years, no society of Christians appeared to go heart and hand with the Gospel to the Jews, and thus to blot out the ingratitude and injustice with which they alone have been treated, whom our Redeemer "would have gathered together, even as a hen gathereth her chickens under her wings, but they would not." Laying Christianity aside—when we think of the innumerable associations of surpassing interest which attach to the history of the Jews; that wherever we have a Jew on the surface of the earth, there we have a man whose testimony and conduct connect the present with the beginning of all time; forgetting, for a moment, the claim put forth by Christianity on behalf of the Jews, and viewing them merely as the most interesting people in the world—there does appear to be a charge of bad taste, in a literary point of view, not to say of worse principle in a religious one, due to those centuries by which they were neglected; and one is almost disposed to wonder what else could be expected in the reign of the Goth.

Germany, the mother of the Reformation from Popery, was the first in modern days to espouse the cause of the Jews. A society, called the Callenberg Institution, from the name of its founder, was established at Halle, in Prussian-Saxony, in 1728. Its original and chief object was the conversion of the Jewish people, although it also embraced that of the Mahometans. The means which it employed to accomplish the end proposed were the circulation of tracts, the translation of several portions of the New Testament into Hebrew for the use of the Jews, and the sending forth of Christian missionaries among them, one of whom was the celebrated Schultze, who travelled over Europe, Asia, and part of Africa.

There is good reason to believe that the endeavours of this society were blessed. Books printed and circulated by it made their appearance lately in Poland and Aleppo; and even at Bombay there was found, some years ago, in the hands of an unconverted Jew, a copy of the gospel by Luke, published by the Callenberg Institution in 1738, which he refused magnanimously to exchange for any consideration short of a copy of the whole Hebrew Bible. This interesting German society, having taken its rise in the zeal and piety of the Protestant clergy, and depending for its prosperity on their sanctified exertions, and for its very existence on voluntary contribution, flourished only about sixty years; it drooped, and faded, and died under the blast of a cold and withering infidelity, to which the parent stock was exposed at the out-breaking of the French revolution.

It is due to the Moravian brethren to say, that during a part of the last century, namely, from 1738 to 1764, several individuals of their number were zealously engaged as missionaries among the Jews. Leonard Dober was the first to devote himself to the conversion of Israel; after him, Count Zinzendorf, Samuel Lieberkuhn, and David Kirchhof, a converted Jew, in fellowship with the Brethren's church, espoused the cause of God's ancient people. On the anniversary of the great Jewish festival, the day of atonement, a discourse was wont to be delivered by Count Zinzendorf to his congregation, when the Jews were particularly recommended in prayer to the mercy of our Saviour. He did not, indeed, believe that the hour of Israel's visitation was then arrived; but he continued to keep alive among his brethren a desire for their salvation, and introduced a prayer to that effect into the Litany of the Moravian Church. The petition as originally inserted was as follows: "Deliver the ten tribes of Israel from their blindness and estrangement, and make us acquainted with their sealed ones. Bring in the tribe of Judah in its time, and bless its first fruits among us, until the fulness of the gentiles be come in, and so all Israel be saved."

Although the hope of forming congregations of believing Jews remained unfulfilled in the experience of the Brethren, their testimony in favour of the truths of Christianity was blessed to the conversion of not a few of the stock of Israel, who became successively members of the Moravian church, both in Holland and Germany.

In 1809, a society was formed in London by some of the most pious members of the Church of England, denominated, "The Society for promoting Christianity among the Jews." It is a curious fact, that it should have existed for several years before its founders became aware of the noble stand which the Callenberg Institution had previously made in this high and holy cause. Since its institution, various auxiliary and independent societies, with the same object in view, have sprung up throughout Britain and Ireland; and on the continent, there exist flourishing ones at Basle, Frankfort-on-the-Maine, Berlin, Posen, and Breslau. Although the London Society had for years to contend against objections and difficulties, the chord in the Christian heart of this country, which had not vibrated for many a century, would now seem to have been awakened into unison with the apostle's feelings when he said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

The contributions during 1837, as stated in the Thirtieth Report, which was read last year, amount to upwards of nineteen thousand pounds, being an increase of four thousand five hundred pounds on the receipts of the preceding year; and it is most satisfactory to be told by the committee of the Society, that the decided increase which the funds exhibit "has been effected, not by any exciting appeal, called forth by a pressing emergency, but under the influence of a deep and growing sense of the Scriptural importance of the claims of the Jewish people, and of a more serious attention to the prophetic declarations of the word of God regarding them." The Society now possesses the stereotype plates of two valuable

editions of the Hebrew Scriptures; the translation of the New Testament has undergone a careful revision, and is actually in print as far as the end of the four gospels; the Judeo-Polish version of the Old Testament has been completed for several years, but want of funds has prevented the printing of more than the Pentateuch, and the Prophecy of Isaiah; and the same lack of money is the only reason why a translation of the Scriptures into Judeo-Spanish has not yet been prepared, and that large field of Jewish enterprise remains to this day uncultivated. It is most cheering not only to read of the thousands of Hebrew Bibles, and Pentateuchs, and Tracts, which have already issued from London to the Jews in different parts of the world, but also to know that they are thankfully received and eagerly sought after by the blinded nation. In Poland and Jerusalem the missionaries can dispose of all that are sent; and the Report of the Society informs us, that a less additional number than twenty thousand copies would be utterly inadequate to the frequent demands of the Israelites in all parts of the world. "Ye do err, not knowing the Scriptures," is still the secret of Jewish ignorance. They have been always found by the missionaries, when addressed on the striking prediction of New Testament times contained in the fifty-third chapter of Isaiah, to have never read or heard of it.

Besides ten schools which belong to the Society, two in London, at Bethnal Green, and eight in the Duchy of Posen, an Episcopal chapel has been built in the metropolis, in which the liturgy of the Church of England, translated into Hebrew, is used by the worshippers. Although the attendance of Jewish converts is not great, the Hebrew service forms a strong point of union among the Christian Israelites of the immediate neighbourhood, as well as one of attraction to foreign Jews; and there can be no doubt, that it excites attention generally among the sons of Abraham.

But the most important feature in the character of

the London Society is its missionary enterprise. It employs forty-nine missionaries and agents in Europe and the East, of whom twenty-four are Jewish converts; and they labour in four fields, in each of which the circumstances and habits of the Jews are considerably different. First, the mission to the Jews in England is a very important one. Their numbers are certainly small in comparison of those in Germany and Poland, but their position shares largely in the prominence which belongs to the commercial transactions of London throughout the civilized world; and it is well known that many foreign Jews are constantly visiting England for the sake of profit and pleasure, and that they must return to the countries where they severally dwell with accounts of the condition of their brethren in Christian Britain. Besides, it is the metropolis to which we are to look for revised editions of the Scriptures, and for the publication of tracts, and other works that may be usefully circulated among the Jewish people. The second division of the missionary field is the mission to the German Jews. This sphere of labour comprises the whole of Germany, France, Holland, and the northern countries adjacent to them. The Jews are much scattered in this district, have thrown off their avowed adherence to the Talmud, and are in many places lapsing into infidelity. The third mission is that to the Polish Jews, and includes the countries constituting the ancient kingdom of Poland, now under the dominion of Russia, Austria, and Prussia. In this division the Jews are far more numerous than in the last, occupying the country as well as the towns and villages, clinging scrupulously to the Talmud, and expressing abhorrence of the ways of their German brethren. The fourth and last mission is that to the Oriental and Spanish Jews. It embraces those residing on the shores of the Mediterranean, whether in Europe, Asia, or Africa; they constitute a distinct and a most interesting class among the Jews, and speak the Jewish-Spanish, a dialect originally Spanish, but modified by the introduction of Hebrew idioms

and phrases. In Palestine, Hebrew itself is often used as the medium of conversation. This very important sphere has been little occupied by the London Society; but it is to be hoped that, besides their stations at Tunis and Constantinople, they have now found a resting place for their mission in Judea itself,* which may, under the blessing of the God of

* From the last number of the Jewish Intelligence, published in April, 1839, we learn these interesting facts respecting the mission at Jerusalem. Three or four months ago, a converted Jew, Mr. Pieritz by name, was sent out to that field of labour by the London Society, and his ministrations having been especially blessed in shaking the confidence of a well educated young Rabbi in the authority of the Talmud, and in inducing him to profess his faith in Christ, the Jews solemnly bound themselves, under a ban, or excommunication, to hold no intercourse whatever with Christians or Christianity. In this juncture, when every approach by the missionaries was being repulsed on the part of the Jews, the Society most providentially secured the services of Mr. Gerstman, a Jewish convert and physician, who, on his arrival with his medicine chest in the Holy City, broke the spell, and gave a new impulse to missionary activity. The plague happened to be raging at the time, a circumstance which threw every door wide open to welcome Mr. Gerstman. He describes the destitution of the Jewish people there as most appalling. 'Several families live together in the same little dark, damp, and dirty room, and they depend almost entirely for their subsistence on the alms of the different congregations in Europe and elsewhere. It is proposed to attempt the formation of something like an hospital in Jerusalem, and already a small sum of money has been collected in England for that purpose. In a letter from Mr. Nicolayson, one of the missionaries in Jerusalem, to Dr. M'Caul in this country, the object contemplated is thus explained. "Be not alarmed at the name 'Hospital.' We are not going to erect a palace like the hospitals in London. Our idea is this:—If we receive one pound only, we will spend that in procuring a little broth, and other such necessaries, for those poor Jews and Jewesses who are recovering, and for want of it must relapse into more hopeless misery and suffering. If we receive five, or ten, or fifteen pounds, we will do the same on a proportionably extended scale. If we get twenty pounds or more, we can then take a clean and airy room, and receive the most helpless and destitute into it." The effect of this will be to teach the Jews, in the language of kindness, in Jerusalem itself, that Christianity is the religion of Him who went about healing all manner of sickness and all manner of disease among the people. The moral influence of such an undertaking upon Jews and Moslems, in Palestine, will be incalculably great; while it will serve to bring those who are relieved directly under the instruction of the mission, and present the exertions of Christians to the local and higher authorities in a favourable light. The apostle Paul, speaking of the collection which the Christians of Macedonia and Achaia had made for the poor saints at Jerusalem, says, "Their debtors they

Abraham, and Isaac, and Jacob, form a rallying point of interest and influence to the surrounding Jewish population. From the number of the Jewish Intelligence for November, 1838, we learn a fact most deeply interesting. It was resolved by the London Society in 1837, that a Protestant church should be built at Jerusalem, in which the Hebrew Liturgy of the Church of England might be read.* A subscription was immediately entered into, and a large sum contributed; the Archbishop of Canterbury, primate of all England, ordained a clergyman to the charge; and now we are informed, in a letter from that gentleman, that Episcopal service has been commenced at the mission-house in Jerusalem, that ground has been actually purchased by him as a site for a Christian church on Mount Zion itself, and that preparations are going on for its speedy erection. One good will manifestly result from this. The Jews in the East are wont to associate Christianity with Popery, and the picture-worship of the Greek church; and they have been known, although they believed in the New Testament, to shudder at the profession of our holy faith, lest they should thereby become idolatrous, dishonour the first and second commandments of the law, and deny the unity of God. Now, they will not be able to help observing that the Christian religion is not idolatry, as they had supposed it to be. We rejoice in this, bidding the London Society God speed, and only hope that the time may not be far distant when the gospel shall go forth from Mount Zion to

are. For if the gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

* At present, Protestant service is conducted in the mission-house every Sabbath, by Mr. Nicolayson, who preaches in the forenoon in English, in the afternoon in Arabic, and in the evening in German, besides reading the Liturgy in Hebrew. On the 5th of July last, he administered the Sacrament of the Lord's Supper for the first time it has been administered in Jerusalem, in the order of the English Church. There were in all four communicants. He writes that there are more proselytes and inquirers, (some of them Nicodemuses, who come by night for fear of the Jews,) than he can find means of supplying with employment, and thus rescuing from a state of starvation.

ancient Israel in more simple purity, so as to prevent the most distant suspicion from arising in the mind of a Jew, that aught of external ornament is connected with the spiritual service of Him who is to be worshipped in spirit and in truth.

The attempts made by our Scottish Zion on behalf of the Jews are more briefly told than we could wish. It is true that, in the Directory for Public Worship, every minister of the Church of Scotland is enjoined to pray for the conversion of the ancient people of God, as well as for the fulness of the gentiles, the fall of antichrist, and deliverance from the cruel oppressions and blasphemies of the Turk; but *they* have not been singled out as the object of that peculiar solicitude, and prayer, and zeal, which the Divine dealings with them in every period of their past history, and their glorious prospects for the future, unquestionably demand of us. Previously to the meeting of the Assembly of 1838, all the notice of the Jews we have been able to find in the records of our church is in the years 1653 and 1690. On those two occasions, fasts were appointed by our highest ecclesiastical authority, and every minister was desired to remember ancient Israel in his supplications. Nor must it be disguised, that the movement of last year originated not with the clergy, but with the laity. It is to one of the inhabitants of Glasgow,* a lineal descendant of the

* Robert Wodrow, Esq., great-grandson of the celebrated historian of that name. This gentleman, in February, 1838, drew up the following memorial, which, having received the signatures of several pious inhabitants of Glasgow, was presented to the Presbytery. The brethren warmly supported the subject, which had been so opportunely brought before them, and unanimously transmitted an overture, founded on the memorial, to the General Assembly, which met in the following May. Ten or twelve more overtures from other Presbyteries and Synods followed. Thus did the Church awake, and behold its duty to Israel.

To the Reverend the Presbytery of Glasgow,

The Memorial of the undersigned Members of the Church of Scotland,

Humbly showeth,

That your memorialists are deeply impressed with the importance, as well as convinced of the imperative duty, of efforts being made by

famous historian of the troublous period between the Restoration and the Revolution, that we are indebted under God for setting a scheme in motion, which, we

the Churches of Christ for the conversion of Israel, God's ancient people.

That the importance of this object does not lie in any superior value to be attached, individually, to the salvation of the soul of a Jew over that of a gentile—for in this respect all are equal in God's sight—but relatively, from the connection which is established, as your Memorialists conceive, in the clearest manner, in Scripture, betwixt the restoration of the Jewish people, and the full and universal establishment of Christ's kingdom among the gentiles; so as that, as it appears to them, it is utterly vain to expect the latter event until the former has taken place. In confirmation of which opinion, your Memorialists refer to Rom. xi. 12, 15, which two verses, in their apprehension, most distinctly intimate, or imply, that the recovery of the Jews will cause an accession of benefits and blessings to the gentiles, immensely greater than what accrued from their rejection; that the one, in fact, will complete what the other was the occasion of commencing; and that, until this event takes place, the world at large will remain comparatively dead.

That whereas it may be objected, and has actually been maintained by some, that this view is contradicted by verse 25 of the same chapter, where it is declared, "That blindness, in part, is happened to Israel, until the fulness of the gentiles be come in"—thereby intimating, as is alleged, that the fulness of the gentiles (by which is understood their full and universal enjoyment of gospel privileges and blessings) will be antecedent to the removal of Jewish blindness—your Memorialists would reply, that Scripture must be consistent with itself, and that the principle on which they would reconcile these apparently conflicting verses is this—that whereas in the two former the apostle is speaking of the fulness of the Jews and the fulness of the gentiles, in reference to their connection in the way of *cause and effect*, and in the latter verse, in reference only to their connection as regards time, a greater strictness of interpretation must be followed in the former case than may be allowable in the latter. For it is utterly impossible, in the nature of things, that an effect can precede its cause: and, therefore, when it is affirmed, or rather argued, verse 12, that the fulness of the Jews will enrich the gentiles far more than what ensued from their fall and diminution, we must of necessity believe that the casual event will precede the other; and when, in like manner, we are informed, verse 15, that the receiving of the Jews into the Church will be as life from the dead to the world, we cannot but infer, that this reinstatement of them in the privileges of God's people will go before that spiritual resurrection of which it is productive. But where events are spoken of in reference to the accidental circumstance of time, a greater latitude of expression may be used, and, in fact, often is employed in Scripture. And it is reasonable that it should be so in the case of great events, such as those before us, for their evolution is always gradual, proceeding by successive steps and stages, from their first beginnings to their

trust, will soon engage the sympathies, call forth the prayers, and receive the co-operation of the whole church and people of Scotland. But while there is

final completion. And thus, when two or more such events run nearly parallel to one another, or are mixed up together and are almost coeval, they may be described in a more loose and general manner than what is allowable when their mutual bearing and influence are spoken of—as preceding, or following, or accompanying one another, according to the particular point of progress in which they are viewed. And thus in the case before us, where it is said that "blindness in part has happened to Israel until the fulness of the gentiles be come in," we are not necessitated to understand that anything more is meant than that the two great events spoken of will happen in the same era of the world's history, and be nearly contemporaneous. And, therefore, taking together the three verses which have been quoted, the conclusion to which they bring us is this—that at the time when the fulness of the gentiles is about to come in, and has in its first beginnings actually arrived, then Jewish unbelief shall terminate, and the converted Israelites become preeminently distinguished in carrying on and completing the glorious work.

That, in confirmation of this conclusion, your Memorialists would refer, in the first place, to verses 30, 31, of the same chapter, where the apostle declares it to be a design and purpose of God in conferring mercy on the gentile Church, that through that medium mercy may be extended to the Jews, evidently implying, as appears, a certain measure of revival, or sense of mercy felt, in a portion at least of the gentile Church, leading to sympathy and exertion on behalf of the Jews, at the time when the Lord is about to remove their blindness. And in the second place, they would refer to verse 26 of said chapter, in connection with Isaiah lix. 20, 21, from which it plainly appears, that the latter passage predicts the conversion of Israel; and the announcement of which event again is immediately followed by that sublime and triumphant song contained in the next chapter—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The gentiles shall come to thy light, and kings to the brightness of thy rising. The abundance of the sea shall be converted unto thee, the forces of the gentiles shall come unto thee." &c. &c.—strongly importing that the conversion of God's ancient people is a principal link in the chain of Divine providence, whereby the glory of the latter day is to be brought in. This point might easily be further confirmed by such a copious induction of proofs, drawn from the prophetical writings, as to demonstrate it beyond contradiction; but your Memorialists forbear. They feel that they owe an apology for having already trespassed so far on the patience of the Reverend Presbytery, and can only hope that they will regard with indulgence what might appear as presumption, in consideration of the vast, the incalculable importance which your Memorialists have been led, by the force of Scriptural evidence, to attach to the subject. And they trust to their further indulgence in adverting to the other leading idea with which they set out, namely, the incumbent duty lying on the churches of Christ to seek the conversion of Israel.

cause for deep humiliation that we should have been so tardy in listening to the appeal of suffering and ne-

This obligation, although much enhanced by the considerations already presented, if correct, would not, your Memorialists conceive, be set aside, even although it should be thought that they had failed in their argument on the former head.

That in establishing this second point, your Memorialists pass by, at present, all other considerations (and they are manifold) that might be adduced, and confine themselves to one suggested by two of the verses which have been already referred to, sufficient, as they think, to go to the heart and conscience of every Christian who duly weighs it. "For as ye," says the Spirit of God by the Apostle, Rom. xi. 30, 31, "in times past have not believed God, but have now obtained mercy through their unbelief; even so have these also not believed, that through your mercy they also may obtain mercy." These verses as has already been noticed, indicate that it is a design or purpose of God to extend mercy to the Jews through the instrumentality of the gentile church, or a portion of it. But an expressed design on the part of God, in conferring his favours, implies a sacred obligation, on the part of those by whom they are received, to follow out that design. And consequently there is devolved on us, sinners of the gentiles, whom the Lord hath made partakers of his grace and mercy in Christ Jesus, an imperative duty to seek to communicate to the Jews those spiritual blessings which have been bestowed on ourselves—a duty not to be neglected or carelessly thought of, if we would not be found thwarting the revealed mind of God in this matter. And this obligation is strengthened, in no small degree, by the consideration that if it be the purpose of God to extend mercy to the Jews by means of gentile Christians, we cannot expect that this object will be attained until the appointed instrument be put in motion. The effect, as was argued under the former head, cannot precede its cause—the end must follow the means; and, therefore, as long as we make no suitable effort for the salvation of our Jewish brethren, we do in effect contribute to perpetuate their outcast and miserable condition.

That your Memorialists, impressed with these views, most respectfully solicit the attention of the Reverend Presbytery to the whole subject, as one worthy of the most serious consideration. They would deem it premature, and indeed unwarrantable, on their part, to suggest any plan for adoption, satisfied with having brought the matter before this ecclesiastical court, on whose acknowledged zeal for the interests of the Redeemer's kingdom, guided by the wisdom that is from above, they confidently rely that the question will not be suffered to fall to the ground; and, in due time, they hope that the Church of Scotland itself, eminently distinguished as it has been, both in former and later times, by the tokens of the Divine favour, may be led to take an affectionate concern in the welfare of those on whose account, *in part*, that favour has been bestowed—those from whom we have received the lively oracles, and of whom, as concerning the flesh, the Saviour sprung—whose very fall has tended to enrich us, and for whom, despicable as they now appear in the eyes of men, God himself has expressed his concern and his regard, in declaring that they are still "beloved for the Fathers' sake."

glected Israel, yet we must not forget that the Church of Scotland is the first branch of the Church of Christ

And whereas, in the present circumstances of the Church, it is very likely to be felt and urged as a valid objection against the question being entertained at all, that there are other and more pressing undertakings on hand, sufficient to engross the whole of our time and energies, your Memorialists, in conclusion, beg permission to say, that if the view given in this paper be a just and Scriptural representation of our duty as respects the Jews, then the neglect of that duty must necessarily infer guilt, and may deprive us, so far, of the Divine blessing—whereas the performance of it would, as in every other case, help forward, not impede, the discharge of every other duty; and, further, if the view given of the importance of the conversion of the Jews, in reference to the world at large, be correct, then, in proportion as that object is followed out, according as Providence may afford opportunity, will missionary exertions among the heathen be also promoted, and may be expected to become extensively successful. But still it may occur to many as a great and insurmountable objection, that such is the inveterate obstinacy of Jewish unbelief, and such the depraved nature of the Jewish character, that any attempt to convert them is utterly hopeless. But it will be found that this objection, although a very prevalent one, will not stand a close inspection. For, besides that it indirectly impugns the omnipotency of Divine grace, it is directly opposed to the testimony of Scripture, which assures us that the conversion of this stiff-necked people is a thing decreed and certain. It is contrary to the whole scope of the chapter which has so often been referred to, (Rom. xi.) and which seems expressly designed to guard the gentiles against entertaining such uncharitable suppositions. For it warns us not to think that God had cast away his people, or that they had stumbled, utterly to fall—reminds us of an election according to grace, even at that time when wrath was coming on the Jewish nation to the uttermost—instructs us to consider the blindness which had happened unto Israel, as only in part—and expressly affirms, on their behalf, that the gifts and calling of God are without repentance. The objection is still more directly met and repelled in verse 24, where, after having previously forbidden gentile Christians to "boast against the branches," that is, the Jews, the Apostle adds, "For if thou (the gentile church) wert cut out of the olive tree, which is wild by nature, and wert graffed, contrary to nature, into a good olive tree, HOW MUCH MORE shall these, which be the natural branches, be graffed into their own olive tree!" From all which it follows, that the objection in question is wholly unscriptural, is therefore utterly untenable, and ought never to be advanced; and that, instead of considering the conversion of the Jews as an impracticable thing, we ought to engage in the undertaking with a peculiar degree of confidence, from the exercise of faith in the Divine Word, that good will result from our labours, and that in the end they will be crowned with complete success.

May it therefore please the Rev. Presbytery to take the subject into consideration, and to adopt such measures in relation to it as they, in their own wisdom, may see fit.

which, in its collective capacity, has, in good earnest, put forth its energies for the conversion of the Jews.* We overlook the exertions of the Church of Rome for two reasons: first, because she forms no part of the Church of Christ, but in her doctrines and practice bears all the marks of Antichrist; and secondly, because her endeavours have always been, not to convert the Jews to the love and obedience of the Redeemer, but merely to proselyte them to the Popish faith. The Callenberg Institution did not profess to be the offspring of any particular church; and although the London Society must trace its origin and support to members of the sister church, yet it was the result of individual efforts, and neither originated with the Church of England as a church, nor ever received her sanction and countenance in that character. The obscure, though well-meant activities of a few zealous Moravians, during thirty years of last century, in some of the towns of Germany and Holland, are to be regarded as the endeavours of individuals belonging to a society of devoted missionaries, rather than as the united effort of a church. *We* have, therefore, good reason to look, not only for a larger measure of success in our endeavours to convert the Jews, because we are acting as an integral portion of the church of Christ; but we may expect, besides, a richer share of the Spirit's influences on our beloved Zion itself, than we have been hitherto privileged to enjoy. "Blessed is he that blesseth Israel." †

* Since this lecture was delivered, our church has sent out four of her sons, (one of whom is Dr. Keith, so well known for his popular works on prophecy,) as a deputation to the Holy Land, and those countries where the Jews reside in greatest numbers, with the view of collecting and communicating to the Assembly such information as may enable it to take those steps which shall seem to be most advisable. In like manner, Moses sent men of every tribe to spy out the land; and did they not return with a cluster of grapes, and pomegranates, and figs?

† We may here observe, that there is a Jewish missionary who perambulates between Glasgow and Edinburgh. His name is Mr. Cerf. He was baptized in 1829, by the Rev. Dr. Dickson of Edinburgh, whom he regards as his spiritual father; and since 1832 he has been employed by the Jewish Societies of Edinburgh and Glas-

The results of Christian exertion on behalf of the Jews are most encouraging. In the Hebrew Episcopal chapel in London, there have been baptized, since its erection, two hundred and forty-six individuals, eighty-five of whom were adults. During the year 1825, there were, according to a paper in a recent number of the Quarterly Review, a hundred baptisms at Berlin itself, two of whom were of Rabbies, who had travelled from Russian-Poland, twelve hundred miles, in search of Christianity. In the prison of the Arsenal at Constantinople, there were lately two baptized Jews persecuted by the Turks, at the instigation of their Jewish brethren, to such an incredible extent that death, in comparison of the cruelties exercised towards them, would have been invested with little terror; and yet they remained steadfast in the profession of the Christian faith. There is no considerable

gow. In those two places there are resident altogether about a hundred Jews, with whom he converses on the points of controversy between them and Christians, calling their attention to the Old Testament, and to the fulfilment of its predictions in the New, in the birth, life, death, and resurrection of our Lord Jesus Christ. During the above period, he has distributed among his brethren many copies of the Scriptures, and of Tracts designed for the instruction of Jews; and his labours and counsels have been apparently blessed in guiding several enquirers into the ways of peace. One of these was baptized some years ago in Edinburgh, and another in Glasgow within the last few months. He has also been the instrument of rescuing four Jewish children, sisters, from a state of ignorance and misery, and of placing them where they still continue under the means of grace, and Christian instruction. Before these sheets shall have passed through the press, Mr. Cerf will have been ordained an elder of the Church of Scotland by the Rev. John Duncan of Milton church, himself a distinguished Hebraist, and a zealous friend of the Jewish cause. Mr. Cerf is perhaps the first Jewish member, and certainly the first elder of our church. It is beautiful to hear this convert to Christianity detailing the history of his conversion, and saying, that since the period of his enlightenment, he has been able, on many occasions, to mark the graciousness of God's dealings with him. The wish uppermost in his heart, since he became a Christian, was that he might be permitted to see his mother before she died; and he told me with tears in his eyes, that after two or three years of anxiety, God opened a way to him in providence to go to Poland, his native country, and that a month after his arrival, he had the melancholy satisfaction of seeing his mother expire in his arms, while she uttered the words of Jacob to his son Joseph, "Now let me die since I have seen thy face, because thou art yet alive."

town of Germany in which some baptized Jews may not be found; and in Poland, during the last ten years, fifteen, at an average, have been baptized annually. There is one feature in Jewish conversions not to be overlooked. Men of cultivated understandings and great learning, among the Jews, have embraced Christianity. There are at present eight ministers in the Church of England of the natural seed of Abraham; among the Lutheran and Reformed clergy on the continent not a few; besides many physicians and lawyers, there are five professors and two lecturers in the University of Breslau; five professors in Halle; in Petersburg, a professor of medicine; in Warsaw, Dr. Lee, one of the most celebrated physicians; in Erlangen, Dr. Stahl; and in Berlin, the famous historian Dr. Neander: all of whom are converts from Judaism.

But although individual conversions are pleasing, that is not the light in which we are to regard the results effected by Christians in their attempts towards the conversion of the Jews. We are not to look so much for particular instances of change of faith, as for the breaking down of the wall of prejudice which has so long stood between Jews and gentiles. This to a great extent is done. Mutual dislike has almost vanished in many places, in consequence of the interchange of acts of kindness; access to the Jewish mind in most countries is readily obtained; a spirit of inquiry has been awakened among the Jewish people; and they literally flock around the Missionaries with a desire to get Bibles and Tracts. One of the most pleasing symptoms in the progress of events is, that a converted Jew receives kindness now at the hands of his unconverted brother. At Ispahan, Wolff was not only listened to with attention when he preached; but his funds having failed him on one occasion, he was supported by the hospitality of the Jews. The amount of actual conversion is much greater than meets the eye or the ear. Fear of their brethren on the one hand, and distrust of Christians on the other,

prevent many Jews from openly avowing their change of mind.*

There are, doubtless, many difficulties still to be overcome; many Canaanites who must be exterminated. The Talmud is a Goliah in the way of the Christian's progress, in the work of Jewish conversion. Besides, the worldly and interested Rabbi; the scandalous manner in which professing Christians, on the continent, are seen by the Jews to profane their own Sabbaths, and otherwise to dishonour the holy religion, which they profess to believe and practise; the binding together which subsists between Jew and Jew, both by worldly interests, and national and family connexions, so strong, that we are unable to form any just conception of it; the undeniable fact, that Rabbinists regard Christian nations as typified by Edom and Babylon, and that they are looking with confidence for the outpouring of the Divine wrath upon them; the false impression made on the mind of a Jew by beholding Popish and Greek idolatry; the denial of the divinity of Christ by many Protestant divines on the continent, together with the chilling effect produced on the Jews by some Christians contesting their future and glorious re-establishment in the land of Judea; the disrespect frequently cast on all exertion, in the minds both of Christians and Jews,

* An anecdote was told me a short time ago, for the truth of which I think I may vouch, being persuaded of the veracity of my informant. A pious Protestant gentleman, still alive in the north of Scotland, travelled lately on the Continent, for some hundred miles, in company with a Jew. One evening, he said to his Jewish companion, that he thought it sinful for them to be so much together without acting on Joshua's declaration, "As for me, and my house, we will serve the Lord." The Jew expressed no objection; but before kneeling, he bound the Christian that he would say nothing in his prayer against the Jewish religion, and that he would be equally silent on the subject of his own Messiah; to both of which the latter assented. After having been on their knees for a moment in silence, the Christian all at once turned round, and asked the Jew this question: "Where is your temple, and priest, and altar, and sacrifice? Christ in heaven is my all in all; but how can you pray without those necessary things?" The Jew started instantly to his feet, confessed that he was in error, that he had long believed in the Messiah as come, that such was the faith of many of his brethren, but that they would not acknowledge it till they should be restored as a nation.

by pretended conversions; above all, the shameful manner in which, for centuries, the Jews have been treated by professing Christians, and the unhappy tendency in the Jewish mind to trace all their calamities up to Christ, and their rejection of him; these are some of the Hittites, and Amorites, and Hivites, and Jebusites, who must be driven out before the sword of the Spirit of our ascended Redeemer, to make way for the ancient people of the Lord.

Notwithstanding all these discouragements, there is, in the aspect of the times, much to gladden the heart which is longing for the bringing back of the captivity of Israel. "Why is his chariot so long in coming? why tarry the wheels of his chariot?"

The hope of restoration to their own land, which has been always cherished by the Jew in every part of the world, and in every period of his history, is now openly expressed. "In Poland, several thousand Jews," says a son of Israel,* "have recently bound themselves by an oath, that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord, until he shall send the Messiah." Already the Jewish population in Palestine has been greatly increased; thirty years ago, not more than two thousand Jews resided there, and now the number is said to be forty thousand. Every traveller tells us that he meets multitudes of the sons of Israel, who, when asked the reason of their pilgrimage to Judea, say, that they are going to die in the land of their fathers, like Joseph, when "he gave commandment concerning his bones." They are to be seen in crowds, according to Stephens, a very recent American traveller,† praying through

* Herschell.

† We give his own words at length. "The following is a tradition," says he, "serving to illustrate the devoted constancy with which the Israelites adhere to the externals of their faith. One morning, they took me to what they call a part of the wall of Solomon's temple, It forms part of the Southern wall of the Mosque of Omar, and is evidently older than the rest, the stones being much larger, measuring nine or ten feet long; and I saw, that day, as travellers may still see every Friday in the year, all the Jews in Jeru-

the cracks and crevices of an old wall, which forms part of a mosque in Jerusalem, but which they believe to have belonged to Solomon's temple; and with their faces towards the wall, and the Bible in their hands, they are to be heard, old and young together, singing, another tells us, in strains which are waxing more and more plaintive, the Psalms of David, and the Song of Solomon, in the language in which they were written.

This fondly cherished hope of the Jew is thus streaming forth and mingling with the desires of the Christian; the point of convergence is reached by long separated hearts; and while Palestine, the object of hope to both, is as it were in a state of vibration between the possession of the Sultan and the Pacha, the Jew, encouraged by the Christian, appears in the attitude of holding out the hand of faith, and claiming that which was made over to his fathers and their seed, by the unchanging promises of Jehovah. The page of Providence is at present sublimely interesting in reference to the coming in of Israel, and a world's regeneration. When we think that, in Germany, the Jews are quivering between infidelity and Judaism, as if Christianity were invited to step in between them; that Rabbinism is every where more

salem clothed in their best raiment, winding through the narrow streets of their quarter; and under this hallowed wall, with the sacred volume in their hands, singing in the language in which they were written, the Song of Solomon, and the Psalms of David. White-bearded old men, and smooth-cheeked boys, were leaning over the same book; and Jewish maidens, in their long white robes, were standing with their faces against the wall, and praying through cracks and crevices. The tradition which leads them to pray through this wall is, that during the building of the temple, a cloud rested over it, so as to prevent any entrance; and Solomon stood at the door, and prayed that the cloud might be removed, and promised that the temple would be always open to men of every nation desiring to offer up prayers; whereupon the Lord removed the cloud, and promised that the prayers of all people offered up in that place would find acceptance in his sight; and now, as the Mussalman lords it over the place where the temple stood, and the Jews are not permitted to enter, they endeavour to insinuate their prayers through the crevices in the wall, that thus they may rise from the interior to the throne of grace."—Stephens' Travels in the Holy Land—1828.

or less assaulted; that the tide of interest appears to be rolling back from West to East; that this country, in September last, considered the commerce of Palestine so increasingly great, as to demand the sending out of a public functionary to Jerusalem itself;*—when we think of the almost instantaneous communication between Jew and Jew throughout the world, which attracted the attention of such men as Frederick the Great, and Napoleon himself, as outstripping their quickest telegraphs, and of the progress of art and science, which have done all but annihilated distance both by sea and land; when we think of the rapidity with which the conversion of scattered Israel would leaven with the truth the mass of this earth's population, we feel as if not a nation only, but a world may be spiritually born in a day, when the gospel shall have free course and be glorified.

All the great movements in Providence seem to be pointing, naturally and silently, to the accomplishment of the prophecies respecting the ancient people of God: as the materials of the temple of Solomon were brought already prepared by king and peasant, from the most distant quarters of the earth, and "neither hammer, nor axe, nor any tool of iron, was heard in the house while it was in building;" so, in like manner, there is now a silent but magnificent procedure of events, whereby the Almighty is laying the foundation of a vast spiritual temple, in which there shall be no veil of separation, where there shall be "neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ shall be all and in all."

* We may here quote the opinion of one well acquainted with the political and commercial condition of Palestine at the present day. John W. Farren, Esq., was the first to raise the British flag at Damascus, having been sent out thither by the Right Hon. the Earl of Aberdeen, so that he has had the experience of several years' residence in an official capacity. In a long paper on this very subject, published as an appendix to Lord Lindsay's Letters on the Holy Land, Mr. Farren writes thus; "I cannot but think that all things are working in that country to a great moral change, and that its mind is being prepared for the reception of the long lost influences of happiness and truth."

Many are the inferences which might be legitimately drawn from the subject of this lecture, but the following ones are the most obvious: First, does not the present condition of the once highly favoured and illustrious people of Israel warn us to value and improve our spiritual privileges? Why have they been cast away? Why have they been given up to judicial blindness and hardness of heart? Oh! readers, the answer is a solemnizing one in regard to them, but still more deeply solemnizing in regard to ourselves. For *unbelief* they have been cast away. Secondly, we request you to notice, in the present condition of the Jewish people, a striking confirmation of the word of God. Like leaves, they have been scattered to the four winds of heaven; but on each of those leaves is written the accomplishment of an imperishable prophecy, that it may be read and pondered by themselves, as well as by the nations among whom they are dispersed. Lastly, in the present condition of Israel, there is much to awaken our sympathy and prayers; sympathy, because they are like melancholy ruins of some shattered tower, whose fragments remain to show the might of the hand that smote it, and to call aloud to heaven and earth for restoration; and they demand our prayers, because, in advocating the cause of Israel, we have only to plead with God the fulfilment of his promises—because they prayed for us—and because He who ever liveth to make intercession for us was by birth a Jew. "They forget," says Leighton, "a main part of the Church's glory, who pray not daily for the conversion of the Jews." From the time of Paul, who said, "My heart's desire and prayer for Israel is, that they might be saved," down to the present day, the language of every pious soul has been, "For Zion's sake I will not hold my peace, and for Jerusalem's I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." The spiritually-minded Mr. Love of this century, the light of whose ministrations still lingers among us; Boston, the author of the Fourfold State, which takes precedence

of most human productions, as a treasury of Divine truth; and the heaven-breathing Rutherford of the seventeenth century—were all wont to bend the knee, and pour forth the heart in prayer for the Jew. In one of his quaint but inimitable letters to a friend, the last mentioned writer says, "I have been this time by-past thinking much of the incoming of the kirk of the Jews. Pray for them. When they were in their Lord's house, at their father's elbow, they were longing for the incoming of their little sister, the kirk of the gentiles. They said to their Lord, "We have a little sister, and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for?"* Let us give them a meeting. What shall we do for our elder sister the Jews? Lord Jesus, give them breasts. That were a glad day to see us and them both sit down at one table, and Christ at the head of the table. Then would our Lord come shortly, with his fair guard, to hold his great court."

The God of Rutherford, and Love, and Boston, and Paul, and of all who now rejoice with them in Abraham's bosom, is beseeching his people on earth to pray for ancient Israel, "Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish and till he make Jerusalem a praise in the earth;" and his entreaty is accompanied with a promise, "Behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

* Song viii. 8.

[The author of this lecture appears to attach too much importance to the conjecture of Mrs. Simon, which in fact was first broached by Adair, in his "Star in the West," that the Indians of the American continent are the descendants of the lost ten tribes of Israel. The points of coincidence stated to exist are by no means well authenticated facts.

We find in a late English paper, the following announcement:—

"The Jews.—The Rev. Mr. Samuel, of Bombay, states he has discovered, and for several months lived among, the remnant of the ten tribes of Israel, located on the south-west shores of the Caspian Sea, and surrounded by a circle of mountains. He reports them to be living in the exercise of their religious customs, in a primitive manner, distinct from the customs of modern Judaism."]—Am. Ed.

LECTURE VII.

THE CHARACTER OF GOD AND THE DOCTRINES OF THE GOSPEL ILLUSTRATED IN THE HISTORY OF THE JEWS.

BY THE REV. JAMES HENDERSON, D.D.,
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"So didst thou lead thy people, to make thyself a glorious name."—ISAIAH lxiii. 14.

THE history of the Jewish people—the way by which Jehovah their God hath led them from their beginning hitherto—is, as you have seen, peculiar and extraordinary throughout, exhibiting a series of prodigies, which have no parallel in the visible history of any or of all the nations of men on the face of the whole earth. In "so leading his people," it was his design to make himself a "GLORIOUS NAME." To this end, indeed, every work of God contributes. Every creature of his power, every occurrence in his providence bears some trace of his Divine handiwork, and reflects some beam more or less bright from his Divine excellencies. But in leading his people by a way so peculiar and distinguishing, he would advance this end in a measure equally peculiar and surpassing—laying out upon them so largely of his fulness, and unfolding in his dealings with them so fully the perfections of his nature, that whether as contrasted with all that are called gods, or compared with other and previous discoveries of his own character, he might show forth, in concentrated and harmonious manifestation, the glories of his name.

This design doth God now pursue, as in Christ Jesus, the God and Father of a spiritual people. All

the work of the Father, and of the Son, and of the Holy Spirit, on their behalf—from their election in the past eternity to the adoption of children, to their final enjoyment in the coming eternity of their inheritance in the heavens, contemplates as its grand ultimate object, the glory of God's name. "He hath purposed in himself," says an apostle, "that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him; in whom *we also* have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his will, *that we should be to the praise of his glory.*"* And again, another apostle thus addresses those believers in Christ, who by faith had entered into the place and privileges of God's ancient people: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye may show forth the praises of Him who hath called you out of darkness into his marvellous light."†

This view of God's great end in leading his people, sheds important light upon his character. It has, indeed, been much misunderstood. Infidelity has raised her proud cavils, and poured forth her impious derision, as if God were dishonoured by it. Sometimes it is alleged to impeach his self-sufficiency, as if it made his perfection or blessedness in some way dependent upon his creatures. Sometimes it is assailed as disparaging to his moral perfection, and his heavenly majesty, imputing to him a motive of action, which is regarded as mean and degrading even in man; and yet, again, it has been viewed as disparaging to the benignity of God, and his love to his creatures, which some would fain persuade themselves is of higher consideration with him than the honour of his name. But one and all of these proceed on misconception of what is meant by that end which God pursues. It is constantly affirmed in the Scriptures,

* Ephes. i. 10—12. † 1 Peter ii. 9.

that God is the I AM, the self-existent, and all-sufficient Jehovah, in whom dwells infinite, absolute, unchangeable perfection, incapable alike of increase or diminution. Nor is it in any way inconsistent with this, that God has formed his people for his praise. It is, observe, the glory of his *name*, not of his *nature*, which he has in view. In other words, he does not *create* for himself a glory—he would but express and display the glory of his essential and eternal excellencies—and, instead of being at all dependent on the creatures to whom he communicates of his fulness, the dependence is all on their side; and it is his glory that they receive all from him, and ascribe all to him.

Equally groundless is the charge which in this view of God's design, some blasphemers have dared to impute to him as "greedy of praise." There is a wide and well-known distinction between the desire of vain glory, and a just valuation for a good name. The one is a mean and debasing passion, which no man would be thought to indulge. The other a noble and dutiful sentiment, which no man would be thought to have thrown away; and which, indeed, no man does lose who is not already lost to virtue. Now it is the latter principle which God has regard to in making a people for his name. This end, in this light, bespeaks his supreme valuation of his own perfections, and involves the pledge, that in his ways to his people, he should so fully and richly unfold these perfections, as to enthrone him in the hearts of an intelligent, and rejoicing, and adoring Universe.

Nor is it with any truth affirmed, that on this scheme, all scope is excluded for the exercise of disinterested goodness. Confessedly the welfare of his creatures, even of his own people, is in this view inferior and subordinate. But to have made their welfare his supreme end, had been to prefer the drop in the bucket, or the small dust in the balance (for all creation, with all its interests, is comparatively nothing more) to the infinite God, who is all in all. Yet, we may not infer that, because not of supreme concern, the welfare of creation has no place in the

Divine regard. On the contrary, we are assured, that while, as regards himself, his design in leading his people was to make his name glorious—as regards his people, his design was to bless them with all blessings, spiritual and heavenly. Indeed, the good of his people is intimately combined with the manifestation of his glory. Their perfection and blessedness are strictly proportioned to the degree in which they have received from his fulness, and are enabled to render to him in return the glory due unto his name. It is now evident, we trust, that the design here ascribed to God in leading his people, leaves in all their honour, his disinterested love, his moral majesty, his divine sufficiency and independence; while, as acting *for himself*, it exhibits his glory as the Great Supreme—the Alpha and the Omega, the First and the Last, by whom are all things as their author, and *for* whom are all things as their end.

Let us now inquire how the way by which God has led his people, in the various events and periods of their history, has served to make him a glorious name. In undertaking this high and difficult task, I desire to enter upon it with the prayers of Moses, and of David, "Lord! I beseech thee, show me thy glory;" Lord! "Open thou my lips, and my mouth shall show forth thy praise!"

It is not at all necessary for our object to enter on any abstract dissertations respecting the mode of the Divine existence, or the nature of the Divine attributes; nor even to collect many texts from the Jewish Scriptures, descriptive of his various attributes, either assumed by himself, or ascribed to him by his people. Men of every name and creed have now come, as with one consent, to ascribe to God the same perfections; and though, with unequal conceptions of their nature, and yet more unequal and discordant sense and feeling in regard to their exercise and manifestations, all concur to own and acknowledge him, in the language of our confession, "The one living and true God, infinite in being and perfection; a most pure spirit, invisible, without body, parts, or passions;

immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most true, most absolute, working all things according to the counsel of his own immutable and most holy will for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and in truth, forgiving iniquity and transgression and sin; the rewarder of them that diligently seek him; and withal, most just and most terrible in his judgments; hating all sin, and who will by no means clear the guilty."*

It would be easy to adduce from the Scriptures, in which God declared himself to his ancient people, the proof of each and all of these glorious attributes. Indeed, in the Jewish, more even than in the Christian Scriptures, the name of God is abundantly declared. In the New Testament, God is rather represented than declared. In Jesus Christ, his Son, we have set before our eyes, the very brightness of the Father's glory, the express image of his person. But in Old Testament times, ere yet the Son of God was manifested, while men were too low in intellect and too corrupt in feeling to discern the visible image of the invisible God through the veil of humanity, God vouchsafed to his people such full and copious and repeated declarations of his attributes, that whatever light has since been shed upon their individual excellence, and their harmonious operation in the Divine dispensations, little or nothing has been added to them. Now, as then proclaimed to Moses, his name and memorial is, "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."†

It is indeed to be admitted, that all the language in which God speaks of himself in the Jewish Scriptures does not, if rigorously interpreted, accord with those views of the Divine character, especially with those lofty and sublime views of the Divine nature, which have been gathered from this source into our Confes-

* Confession of Faith, chap. ii. sec. 1. † Exod. xxxiii. 6, 7.

sion. Thus we read, familiarly, of his eyes, and hands, and feet, and face, as if he were flesh, and not spirit—of his being angry, and grieved, and jealous, and revengeful, as if he were of like passions with ourselves—of his being restrained or controlled, as if his will were not absolute—of his being perplexed, as if his wisdom were at fault—of his repenting, as if his purpose were inconstant, or his counsel had been frustrate.

All such representations are, no doubt, inappropriate and unworthy in relation to the lofty truth; yet, were they necessary and inevitable in relation to the low and inadequate capacities of those whom they were designed to instruct. Man, in his best estate, cannot comprehend God. No language of man, or of angels, is competent to express or unfold his spiritual nature, his infinite perfections; and hence, if God would speak of himself to us, he must, if he would speak to our apprehension, speak by language of man, which is necessarily improper, and unworthy of the theme. Even in the New Testament Scriptures, he has not laid aside the same modes of speech. Indeed, so convenient and so necessary is it, that even philosophic infidels, who have impeached the inspiration of the Scriptures on this very ground, have not been able to avoid it.* And in those ages of men's mental childhood, when the great lessons to be taught them were not so much profound or sublime views of God's spiritual nature, as just and strong practical views of his moral character and government, such humanized descriptions, though unfit to produce the one effect, were better fitted to promote the other, and the more important. Thus, when he is spoken of as angry, his anger is uniformly directed against the sins of his people—as afflicted, it is in their afflictions—as jealous and revengeful, it is in regard to the rights and prerogatives of his Godhead—as perplexed or repenting, it is from the solicitudes of his love to unite in harmony what sin doth set at variance, the

* Lord Bolingbroke.

happiness of his people, and the honour of his name.

These explanations are not devised to serve a purpose, they are derived from the Scriptures themselves. While, in condescension to man's poor capacity, they deal largely in such imperfect representations of Jehovah's nature, they abound also in others which are sufficient to correct or prevent all unworthy or hurtful conceptions of it; and to convey, besides, the purest and loftiest views of his being and perfections, which the most enlarged and elevated mind can admit. As science has both corrected and enlarged our knowledge of the laws and motions of the solar system, while yet it has not attempted to alter the language in which the popular mind doth naturally speak of them, so Scripture, in like manner, has rectified and exalted all our conceptions of God, though in accommodation to our infirmity, it speaks and allows us also to speak of him after the manner of man.

I think it important to remark here, that the principle of the observation now made in regard to the terms in which God spake of himself to his ancient people, applies with equal force to the nature of the entire dispensation under which they were placed. It was designed and adapted throughout to the *infancy* of spiritual life. He dealt not with his ancient people as with sons full grown, but as with babes; who differed little in the treatment they received from servants. Hence "he bare them and carried them all the days of old," as a father the child which cannot go. Instead of committing them to the guidance of great principles of life and conduct, he placed them, like little children, under subjection to ordinances, saying, "Taste not, touch not, handle not." And as if they were wanting in that forethought which is usually the distinctive characteristic of mature years, he sought to engage their obedience to his statutes by the power of present and temporal, as well as future and eternal sanctions.

You will now perceive that this specialty in the state of God's ancient people must, of course, mate-

rially modify the nature of his dealings with them—and, by consequence, affect considerably the views in which they illustrate his character. As a father diversifies his instructions, and exactions, and discipline, and indulgences, according to the different ages, and capacities, and tempers, and destinations, of his children—so, no doubt, would God, as the wise Father of his people, regulate his dealings with them, according to the necessities in their spiritual condition and progress. If, now, he dealeth with us as with sons, it may be inferred he would deal with them, of old time, as with children in his family. If to us he vouchsafes deeper insight into the mystery of the Father and of Christ, greater freedom and confidence of access to his presence, and greater fulness of spiritual privilege in his family: then, we may expect, along with more of tenderness, and forbearance, and condescension, in his demeanour, that he would exercise more rigour in his demands, and less of liberality in his gifts; and, and, though he is "for ever the same," and under every dispensation must maintain essentially the same character, yet as differently developed, it were not reasonable to look for an equally glorious manifestation of his name under the former as under the latter dispensation.*

I. Keeping this in view, let us now bid you contemplate Jehovah's character as it is disclosed in the fact of the *election* of this people, as a people to himself, from among the other families and nations of the earth. They were originally undistinguished among men, nor was it on the ground of any self-created distinction or superiority that they were subsequently assumed to be a peculiar people unto God above all people. The ground and principle of their separation is explicitly declared to have been the good pleasure of God. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn to your

* 2 Cor. iii. 7.

fathers." And, again, in terms which exclude all regard to their personal character, as well as their political estate, it was said unto them: "Not for thy righteousness, nor for the uprightness of thy heart, dost thou go to possess the land. Understand, therefore, that the Lord, thy God, giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked people.* Not for your sakes, do I this, be it known unto you, but for my holy name's sake." Nothing is more evident, in point of fact, from the first origin throughout the whole course of their history, that Israel did not choose God, but that they were chosen of him. A Syrian ready to perish was their father. Abraham seems to have served other gods like the rest of men, when God first called him from his country and kindred; and amid the perpetual and grievous perverseness and backslidings which at all times characterized his posterity, it is impossible to doubt that their relation was upheld and perpetuated on grounds derived wholly from God himself.

In these lights, we cannot fail to see in the God of Israel the glory of the *Sovereign*, who doeth in this, and in all things, according to the counsel of his own absolute and immutable will. This principle rules under the better covenant. God's *spiritual* people also are chosen in Christ Jesus before the world began. Their election is not of works but of grace, not of man that willeth but of God who calleth; so that, though on very different scales, and with very unequal consequences as regards the objects of its exercise, God is manifested in both dispensations, as choosing his people on grounds derived entirely from himself.

This view of God's character, I am aware, men do not love to contemplate. The glory of his sovereignty they are apt to regard as no glory. Yet of none of his Divine prerogatives is he more jealous. Even while he proclaims all his goodness, he expressly reserves to himself the power of exercising it according

* Deut. ix. 5, 6.

to his will, saying, "I will have mercy upon whom I will have mercy, and I will have compassion on whom I will have compassion." All this facts confirm, not less clearly than Scripture declares it. It is alike demonstrated under both dispensations, that, if the Lord have a people on the earth, it is the doing of the Lord. The more largely any man is a subject of mercy, the more readily he ascribes it to God's good pleasure. No nation has first sent up its cry to Heaven for mercy until the gospel has been sent to it; and, with individuals as with nations, where their cry has ascended for mercy, the grace of God has been beforehand, prompting its utterance.

It is, indeed, the frequent suspicion and complaint of the ignorant and proud heart, that such exercises of sovereignty is arbitrary and capricious, or cruel and unjust. But, as regards those who are not included in the election, it is enough to silence all such *dishonouring* sentiments, that, if they have not been made the objects of especial electing love, yet neither are they dealt with but in perfect righteousness, according to their works; and, while there is to others a manifestation of peculiar favour, yet, instead of denouncing it as partiality, in any sense which would insinuate the charge of caprice, it were wiser and better far to infer that, because derived from himself, the grounds of his election are all worthy of his perfection, grounds of highest reason, though too high for us to reach; of most perfect rectitude, which, in due time, he shall most fully vindicate.

This election of one people as a peculiar people has, indeed, been regarded by the enemies of Revelation as inconsistent with his greatness and his grace, as the God and Father of all the family of man. It narrows our conceptions of his nature, it has been said, to see him represented first as a household God, as the God of Abraham, and to the last, when Abraham's seed had become a nation, a mere national God, as, like the gods of the heathen, confined in his possessions, and confining his care and kindness to a chosen few. But the specialty of this relation to his

people does by no means countenance the idea of limitation, either in his nature or his dominion and providence. It is certain that he was known to Abraham, as God, all-sufficient—the possessor of heaven and earth. When the announcement was made afterwards to his seed, of the signal distinction conferred upon them as God's peculiar people, it was introduced by the solemn consideration of his sole Divinity and universal Lordship: "Behold, the heaven of heavens is the Lord thy God's; the earth also, and all that is therein. Only, the Lord thy God had a delight in thy fathers to love them, and to choose their seed after them, even you above all people, as it is this day." The language of the law asserted the same name and property for him, as the Maker of heaven and of earth. Even the Jewish worship, in addition to the sacrifice connected with the covenant of peculiarity, required the offering of other sacrifices to him as the universal Lord. And, in later times, when the Spirit of God had dictated the songs of Zion, and introduced them into the service of his worship, the courts of God's house resounded with anthems and hallelujahs to him as God of gods, and Lord of lords—as God himself alone. To these songs Christians still have recourse when they would find terms the best fitted to express their most enlarged and exalted conceptions of God's glorious majesty, as over all, blessed for ever. It is, therefore, most unjust to object that the choice of a peculiar people exhibits the God of Israel as little, if at all, distinguished from the gods of the nations, and as only sharing, along with them, the empire of the earth; and, if it seem to limit his love and benignity, that he should thus visit one nation with an especial favour, which he withheld from the human family at large, the fact must be admitted, nor are we able to show its accordance with an infinite love. But that does not alter the fact, which is as Scripture has testified. Men are not all on an equality, in respect either of natural or spiritual advantages; and though this, in man's fallen state, is easily reconciled with equity, and, if he knew all,

might be found in equal harmony with love, we can only now resolve it into the sovereign pleasure of our God, and ought, as taught by the Redeemer, to say, in adoring acquiescence, "Even so, Father, for so it seemed good in thy sight."

II. It is now time to proceed to the consideration of those events in the history of the Jewish people, by which, in carrying out the designs of their election, they were formed into a distinct and independent people. Their peculiar relation to the Lord, as their God, was not merely nominal. In making them a people, he would distinguish and bless them above other nations; and, accordingly, at the time of the promise, as you well know, he brought them forth by a mighty outstretched arm from a state of abject and oppressive bondage—led them through the wilderness of Sinai, amid signs and wonders of great power and goodness, and at length established them as a free and independent nation, in the land which he had promised to their fathers to give it to them for an inheritance. I need not here enter into a detail of these events. Nehemiah thus recounts them with devout and admiring gratitude, before the Lord, saying, "Thou art the Lord who did choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful, and madest a covenant with him, to give him this land of the Canaanites, and hast performed thy word, for thou art righteous! And didst see the afflictions of our fathers in Egypt, and heardest their cry by the Red Sea, and showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt proudly against them. So didst thou get thee a name, as at this day. And thou didst divide the sea before them, so that they went through the midst of the sea as on dry land, and their persecutors thou threwest into the deeps, as a stone into the water. Moreover, thou leddest them in the day by a pillar of cloud, and in the night by a pillar of fire, to give them light in the way they should go; and gavest

them bread from heaven for their hunger, and broughtest water out of the rock for their thirst. Yea forty years didst thou sustain them in the wilderness, so that they lacked nothing: their clothes waxed not old, and their feet swelled not. Moreover thou gavest them kingdoms and nations, and broughtest them into the land concerning which thou hadst promised to their fathers, that they should go in to possess it. And thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings and the people of the land, that they might do with them as they would. And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and olive yards, and fruit trees in abundance. So they did eat and were filled, and became fat, and delighted themselves in thy great goodness."* As we read these records of the history of the chosen people, we are forcibly struck with the evidence they afford, that the God of Israel is of great power—that there is no might nor counsel against Him—that, while heaven and earth and sea are all under his control, his resources are independent of, and superior to, them all—and that, without and beyond their instrumentality, he is able to defend and deliver and provide for his people, according to his pleasure.

But, not to dwell on the display of his almightiness, which the frame of the heavens and earth, as originally established by him, may be said yet more signally to illustrate, we must not overlook the *love* of God to his people, which appears in these acts of his power. While yet they lay sunk in the depth of misery and debasement, his love is seen melting in compassion over their sorrows, and working out deliverance from their grievous bondage. When now they have been redeemed in his love and pity, and have gone forth under his charge and guidance on their journey to the promised land, his love appears towards them in the great wilderness, providing for

* Neh. ix. 7—26.

their preservation from every danger, and for their supply in every want. When, again, amid all the proofs of his watchful and faithful care over them, they persist in their murmurings, and their rebellions, and their unbelief, and show neither gratitude for past mercies, nor confidence in his faithfulness for their future need, his love is manifested in the riches of his patience and long-suffering and forbearance toward them. And, still, when neither judgment nor mercy prevented their backslidings and their breach of covenant, instead of casting them off, his love continued unchanged and undiminished, and he wrought for his name's sake, to bless them and do them good, according to the design and tenor of the covenant that he had made with their fathers.

Under the new covenant, which he has since established with his spiritual people in Christ Jesus, this feature of Jehovah's nature is yet more signally glorified. In the forms of compassion for the miserable and the lost—of patience with the perverse and ungrateful and disobedient—of rich and boundless beneficence toward the guilty and undeserving—he manifests the exceeding riches of his grace and mercy. In his goodness to the house of Israel, as regards their national experience, it may be truly said, that, whether you regard their redemption from Egypt, their conduct through the wilderness, or their establishment in Canaan for an inheritance, he has never so dealt with any nation. And his spiritual Israel have to record and acknowledge a goodness closely analogous to, but infinitely surpassing it; a redemption from spiritual foes, achieved not by the sacrifice of Egypt, but of God's own Son in the flesh—a safe conduct through the great wilderness of the world, amid dangers the most formidable to the soul, and in circumstances naturally destitute of all that is required for the support and comfort of a spiritual life—and a promised inheritance, equally sure, and as far surpassing the glories of Canaan as the substance exceeds the shadow, and heaven earth, and eternity time: these are the parallel, but far more precious expressions of

the love wherewith God hath loved his chosen people in Christ.

The goodness of God shown to ancient Israel, has, indeed, by some been turned into ground of accusation and complaint. It was accompanied, as all know, by a tremendous destruction inflicted upon the nations from whose power they were redeemed, and in whose land they were established; and this, while they were themselves in no wise distinguished by such superiority in mind or morals, as to justify the very different treatment which they experienced at God's hand.

The facts thus alleged, Scripture itself expressly testifies, and it is right that we should look fairly at the views in which they exhibit the Divine character. If the dealings of God with the enemies of Israel were, as the objectors would insinuate, cruel and capricious, his dealings with his people, though more happy for them, could exhibit only another form of caprice, but would evince no disposition or character of pure essential love and goodness. Viewed simply as an historical event, the destruction of the Egyptians, and of the nations of Canaan, presents no ground of objection which does not lie equally against a thousand similar scenes of disaster and desolation, which, in every age, have befallen the family of man. From the beginning until now, wars and desolations have been determined; and, if there be a God who judgeth in the earth, there must needs be some attribute of his character, some principle of his government on which these events may be vindicated. Nor are these at all obscure or uncertain. The deist, who will blindly persuade himself that God is all indulgence—a Being with whom, as Hume expresses his feeling, "a man," whatever be his character, "may feel himself at ease"—will certainly find it impossible to reconcile such facts to his ideas of God. But, whoso will admit that God is just and holy, as well as good, can have no difficulty to explain and to justify them. In particular, it will be easy to explain and vindicate the facts in question on these principles. Only contemplate them in connection with the

circumstances in which they occurred—the principles on which they proceeded—and the important moral ends which they both intended and accomplished. These nations were outrageously wicked. The Egyptians were degraded idolaters, and unjust and cruel oppressors, who had made Israel to serve with hard bondage. The Canaanites, if possible, far exceeded them in wickedness. Every law of religion, of social virtue, of natural affection, was outraged by their bloody superstitions, and their brutal lusts; and, the measure of their iniquity being full, the land is described as casting them out, as if sickened past endurance with their unutterable abominations. Now, in these circumstances, if there is righteousness in God, and judgment in his providence, it may not be doubted that they were worthy to die.

But, then, it is alleged that, according to the showing of Scripture, the sin which God punished in these Egyptians he himself did first produce, and that the judgments which he brought upon the Canaanites were inflicted, avowedly by his own command, in a manner utterly at variance with the laws of justice and humanity.

But, *first*, briefly in regard to the judgments upon Egypt, drawn down upon them by the obstinacy of Pharaoh, whose heart, it is said, God hardened, and whom he then punished, I would observe that this form of the objection assumes what Scripture has no where affirmed, and what we hold it unwarrantable to suppose. It assumes, that the influence wherewith God wrought on the heart of Pharaoh offered violence to his moral nature, and overruled his accountableness for his conduct. But this we must deny. We know that God worketh all in all, that therefore he has his own agency in hardening the hearts of men, as often as their hearts *are* hardened. But whether this agency be exerted negatively, by the withholding of his grace, or positively, by such ordinations in providence as work together to the effect in question, there is no reason to allow that it is exerted in such a manner as to destroy responsibility, or to annihilate, or even to

extenuate that guilt or ill desert which alone vindicates the justice of the Divine judgments.

Again, in regard to the extermination of the Canaanites, I would have you observe, in the first place, the precise nature and extent of the commission which was given to the Israelites respecting them. It was not, as Voltaire and other reckless retailers of his blasphemies have chosen to allege, a commission of universal conquest, and of indiscriminate and unsparing slaughter. On the contrary, it was strictly limited to the nations of Canaan. In regard to all other nations and cities, it was expressly commanded them, "when thou comest nigh unto a city to fight against it, then proclaim peace unto it. And if it shall make thee an answer of peace, then shall they be tributaries unto thee and serve thee." * Then *again*, those nations, whom they were forbidden to spare or to pity, were invaders of the land which, when God divided the earth, he assigned to his people Israel; and who, as of the cursed race of Canaan, and given to all abominable idolatries, could not be suffered to dwell longer in the tents of Shem, without endangering or defeating utterly the great design of God, in separating Israel from among the nations, as a people for his name. And, finally, they were appointed to perish by the hands of the Israelites, rather than by famine, or pestilence; not certainly to teach his people a disregard of human life, or to harden their hearts against human sufferings, but to teach them the indignation of their God against all idolatry, and the certainty, that no transgressor of his law should pass unpunished. The Israelites were much in need of these important lessons. They were strangely prone to the worship of idols; and what, in the order of means, can be imagined more fitted to correct this tendency, and to restrain them from this fatal iniquity, than their being made the executioners of God's exterminating judgments against those idolatrous nations?

The New Testament economy presents to us a series of facts, an exact counterpart of those which

* Deut. xx. 10.

thus befel the enemies of Israel. The redemption of God's spiritual people was effected, it appears, by the infatuation and overthrow of a mightier oppressor than Pharaoh—of the devil, the enemy of God and man; and they enter into their inheritance, like the tribes of Israel into theirs, only by driving out before them, with unsparing, and if you will, merciless severity, those evil passions and habits of the soul, which, like the invaders of the tents of Shem, have usurped possession of their nature; and which, if suffered to dwell in them, would prove as thorns in their sides, marring their enjoyment, and contesting their possession of their inheritance.

But the most formidable difficulty still remains. For, if it be alleged that these judgments, both upon the temporal and spiritual enemies of God's people, are to be referred to the righteousness of God, which cannot tolerate sin, how comes it, that he should not exhibit the same impartial justice—the same jealous severity against sin in his chosen people? If not equally guilty, yet were they deeply guilty; nay, if guilt be measured by the opportunities of light, as well as by the grossness of transgression, then might the Israelites be even more guilty than the blinded heathen whom they were employed to extirpate. Among the subjects of spiritual redemption also, there are, and have been, multitudes who were sinners above others; and who, even since they knew God, or were known of him, have grievously dishonoured the worthy name whereby they are called. Now, in all this, does it not seem, as if God acted, and still doth act with a partiality which discovers a disregard of righteousness, and overthrows any defence of his judgments which rests on this alleged attribute of his nature?

In order to clear away this difficulty, I might advert here to the fact that, of old, God required of all his people that they should be a *holy* people, a righteous nation; and that, in despite of all the privileges they enjoyed, as externally within the bond of his covenant—those of them who continued in sin, and proved

unfaithful, were threatened and visited with judgments even more severe than those nations whom God cast out before them.* And now, in like manner, under the Christian covenant; though men are taken into it without regard to personal righteousness—nay, although the very chief of sinners, to magnify his mercy, are received into it—yet every professed subject of this grace who continues in sin, because grace abounds, is now threatened with, and, if he repent not, must at last endure the sentence of more aggravated and hopeless destruction.† But not to dwell on this, which will shortly come more fully under our notice, I would direct your attention rather to the great principle of God's covenant, both under the law and under the gospel, by which he is pleased to show mercy to the unworthy, from consideration of the righteousness of one who has better claims upon his favour. Thus, when he could not have dealt well with Israel on their own account, he gave them to understand, that he bore with them, and blessed them, from his love to their more righteous fathers, and because he would maintain his own faithfulness in fulfilling the promises which he had made to their fathers on their behalf. In this way, the honour of his righteousness was upheld, while his love and goodness were pre-eminently displayed; and when we see how his love was unchanged amid unbelief, and impenitence, and backslidings, and rebellions, which, perhaps, we regard as unparalleled, (although, indeed, they find too close a counterpart in the conduct of God's professing people in every age) we have the evidence how hard is the work of man's salvation; what formidable obstacles are opposed to it by the perverseness of his own nature; and what a depth, and energy, and patience, and power of love, the God of his salvation behoved to put forth, in order to harmonize his righteousness and his mercy; and, in spite of all his people's provocations, to perpetuate and preserve among them the covenant of his peace.

The same principle, as you know, regulates his

* Ezek. v. 5—17. † Heb. x. 26—29.

bestowment of the blessings of the latter covenant. While God is gracious to his people, who are, many of them, the chief of sinners—while he pardons—yea, "multiplies to pardon" those most grievous backslidings, by which, after being taken into his covenant, they do ofttimes provoke the eyes of his glory, he is thus gracious and merciful, for the sake of the Lord Jesus, through whose great propitiation he declares his righteousness, and approves himself just, and the justifier of the ungodly who believe in him. And the honour of his righteousness being thus secured, the greater the guilt is which he pardons—the greater the provocations he bears with—the greater the sins he subdues—and the more glorious the salvation in which he doth finally instate his people notwithstanding them all—the more transcendent is the display of the exceeding, the unsearchable riches of his grace and mercy.

III. Let us now, in the third place, view this people *as a holy nation*, separated from the nations of the earth, by the peculiar polity they were placed under, and distinguished by means of it from other nations not less in respect of *character*, than in respect of privileges as God's people.

In the character of this polity—in its leading objects as regards both God and his people, and in its intrinsic nature as adapted to the accomplishment of those objects, much is, of course, to be discovered of God's own character. As regards God, it was constituted for the glory of his name. Untaught by the judgment of the deluge, the whole earth speedily sunk into grossest idolatry. In the days of Abraham, so profound was men's ignorance of God, and so corrupt and revolting their conceptions of his nature, that they worshipped him by the most obscene rites, and sought to propitiate his favour by the blood of their sons and daughters; and so mighty was the spell by which men were lured and held within the grasp of those degrading and miserable superstitions, that even the seed of Abraham, while living among the heathen, quickly learnt and greedily followed

after their ways. Thus, the earth was all but lost to God. And in order to prevent the dread consummation—to preserve meanwhile a seed to serve him, and to prepare the world for the advent of Him who should cast out the prince of this world, and fill the whole earth anew with the worshippers of God's glory, the seed of Abraham were separated from the nations, that, as dwelling alone they might be defended from the prevailing idolatry, and kept steadfast in the worship and service of the true God. In this design, the constitution of their nation is most befitting the majesty of God. In every other known instance, nations have been constituted, and their laws framed, at the very best for the public weal, and religion has been incorporated with them only as subservient to this end. But in this case, the state itself is constituted and governed in subserviency to the cause of God—for the preservation of his name, and the advancement of his honour among men. The welfare of the Jewish people, indeed, was by no means overlooked in the constitution of their state. It was essentially involved in the accomplishment of that object which it was designed mainly to promote. It was a precious blessing to know the true God It was pre-eminent honour and distinction to be made the depositaries of this knowledge. And to this day, this people cherish it as a peculiar inheritance, which they possessed, when it was lost to all the nations besides, and which they preserved during many ages, in defiance of the example of an idolatrous world, and of their own inveterate proneness to depart away from the living God.

But the laws and institutions of the Jewish state, which thus contemplated an object which it is impossible to disparage, have been assailed on all sides, as in many respects unworthy of God, and calculated to form a character and spirit in his people unworthy of those on whom he should have set his love. These vilifying charges against the Jewish law, it has been attempted to confirm by the authority of God, who has said " by his prophet, I gave them statutes which

are not good, and judgments whereby they should not live."* But this statement does not at all refer to the laws which God ordained for his people, but, as the context shows, to those cruel and oppressive rites of the heathen, to which the Jews were brought under subjection, as a judgment for their apostasy from God.† In regard to the laws which he gave to Israel, it is constantly declared that they were given "for their good," and "that it might be well with them;" and the more closely they are examined, the more they will be found to have been adapted, in all wisdom, to form and preserve "a holy nation" unto the Lord. The sum of the ceremonial law was *sanctity*—the sum of the civil law was *equity*—the sum of the moral law was *love*—"The law is holy, and the commandment is holy, and just, and good."

To the requirements of the *moral* law, as delivered from Mount Sinai, so far as I know, men have not been able to devise even the form of an objection; an amazing testimony to its excellence! a decisive proof of its divinity! It has been often said, indeed, that the Second commandment of the law is enforced by a principle irreconcilable with justice, namely, that the innocent should suffer for the guilty. But it is to be remembered, that this commandment was especially designed to guard the honours of Divine majesty. The transgression of it was directly subversive of the great end for which Israel were chosen and separated as a peculiar people; and, as amounting to treason against their King and their God, it was most necessary to enforce obedience to it by the strongest sanctions. Now, if these were on the one side marked by an extreme severity, they were distinguished on the other by yet more exceeding riches of love and mercy; and if, in the infliction of the threatening, God saw fit to visit the iniquity of the fathers upon such of their children as were themselves upright in his covenant, we know how easily and how surely he would compensate the temporary

* Ezek. xx. 20. † Ezek. xx. 26—31.

disadvantage, in a future world of just and eternal retributions.

Of the *ceremonial* institute given to the Jews, it has been alleged that it was borrowed chiefly from the rites of heathen and idolatrous worship—an allegation which, if true, must be allowed to disparage its excellence, and to discredit its origin. But it is absolutely untrue. This has been maintained, chiefly from the prevalence of sacrifices in heathen worship, previous to the institution of the Jewish sacrifices. But the fact does by no means warrant the inference that they were transplanted from the groves of idolaters into the tabernacle of God's worship. The more natural and just conclusion is, that from the fall, sacrifices had been appointed of God; that they had never been disused, though their nature might be generally misunderstood, and their forms grossly corrupted by the heathen; and that they were re-enacted under the Law, separated from all the crimes and cruelties which superstition had connected with them; and shadowing forth, in simple and instructive form, the great truths of man's desert for sin, and of the purpose and plan of his deliverance through a substitutionary and atoning sacrifice.

It is further objected, that the rites of the ceremonial institute are minute and frivolous to a degree too significant for man to observe, and much more for God to ordain. But minuteness surely can form no objection with any who open their eyes upon the works of God. He has framed the smallest insect, and has reared and pencilled the frailest flower; and seeing he thus condescends to the minutest care in constructing and adorning the external world, shall it be deemed matter for derision, or scepticism, that he should have ordered the minutiæ in the tabernacle of his glory? In truth, this curious structure was the pattern of a spiritual edifice thereafter to be reared, serving, for the time then present, as the instructive type, and laying up in reserve a convincing evidence to us of the divine contrivance both of the type and the antitype.

A more grave objection against the law of the Jews is, that it required only an *external* holiness, instituted ceremonies for *moral* obedience, or at all events invested them with an undue and disproportionate importance in the scale of duty.

This objection is offered, we contend, in obvious opposition to the truth. The tables of the covenant, be it remembered, contained the moral law, whose requirements comprise the whole duty of man; and the ceremonial institute did not supersede any part of its obligations, but only directed or ruled the expression and forms of those religious duties of which the other had laid down the grand essential principles. It is true, that in subserviency to the object contemplated by the separation of this people, a measure of worldly favour was made to follow their observance of the mere forms of worship. But it is not true that the Israelites were ever suffered to regard such worship as meeting the demands of God upon them as their moral governor. From the first they were taught to connect a moral meaning with the ceremonial of worship. Circumcision, and sacrifices, and diverse washings, were set forth as emblematic of the obligations of personal purity. Much of the language of the Law proclaims their value as depending entirely on the moral feelings and habits which they served to express or to promote; and when, through the perverseness of the people, these ceremonies were perverted from their proper design, and substituted for the weightier matters of the Law, God let them know that he spurned and rejected their services as an abomination, which he could not endure.

It is allowed, indeed, that the holiness which it cultivated was but *elementary* holiness. It partook more of form than of principle, though, in fact, the principle was, or should have been, cherished and strengthened by the maintenance of the form. In this respect, Jewish worship presents a strong and favourable contrast to the worship which other nations offered to their false gods. The most zealous devotee in heathen temples was the most depraved man. But

the more the Jewish worshippers loved the habitation of God's house, and entered into the meaning and spirit of its sacred services, the more deeply were their souls penetrated by the sense of the holiness of their God, causing them to say, "Thou art holy, O thou who inhabitest the praises of Israel; and holiness becometh thine house for ever."

It has, indeed, been frequently contended, that the spirit which the Jewish law tended to nurture in the minds of the Jewish people was selfish and servile, as regards God—and exclusive and uncharitable, as regards men; and such, therefore, as it were dishonouring God to imagine he could approve or love in his people.

Now, it is to be freely conceded, that there is much plausibility in these objections, and the more that they have received too much countenance from the actual character of the Jews. But closer consideration will satisfy us, that there is, notwithstanding, nothing in them which reflects dishonour upon God as a lawgiver.

The Jewish law was undeniably enforced by temporal, rather than by future sanctions; and the spirit which was cherished under it partook less of the spirit of liberty than of the spirit of bondage. It is otherwise under the Gospel. God has not given to us the spirit of *fear* but of power and of love; and, though the word and providence of God have not withdrawn us from under the influence of the immediate consequences of our conduct, we are now chiefly acted on by the consideration of future and eternal retributions. This difference in the principle of the Divine administration under the Jewish and Christian economy, and in the spirit and principle of the subjects of each respectively, does not however involve such contrariety as would infer a difference in their origin, or warrant the belief that this less than the other is worthy of God. God now deals with sons, who are capable of juster knowledge of their Father's character, and further foresight of the consequences of their own conduct. He was then dealing, as we have said, with

children, intellectually and morally, as very babes, who, unskilled as yet in their Father's character, incapable of estimating his designs, and less considerate of invisible and future events than of those which were instant and visible, were of course more under the yoke, and the spirit of bondage. This, I conceive, is at once the simple reason and the sufficient vindication of what was no doubt distinctive of the Jewish as distinguished from the Christian dispensation. It must not be supposed, however, that the temporary sanctions, by which obedience was enforced upon the Jews, exhausted all the issues of their moral existence, so that they were done with judgment and retribution when they had enjoyed the worldly blessing, or had borne the worldly curse. While these were dispensed, in order to maintain the national covenant, the Israelites were besides under the obligations of God's moral law, which formed a character, and entailed responsibilities, enduring as their immortal existence. Neither do we allow that the spirit of fear was the *exclusive* spirit of God's ancient people. If this were then the prevailing spirit, yet even then there was held out to them, under the veil of types, that hope of mercy and salvation, which awoke and cherished in them the spirit of love and filial confidence toward God, which we find often expressed, and which we may be certain, was more often enjoyed by God's ancient people. And those terrors and restraints which are uttered in terms so rigorous and vindictive, besides being restricted in their application to the corrupt and unfaithful, the unjust and the unholy, were of the nature of a merciful, though seemingly severe expedient, by which, through a just dread of his judgments, God sought to rid his people of those slavish terrors by which idolatrous nations were and ever have been held in the most deplorable bondage. As one well says, "they were conservative means—were defensive weapons, were necessary and *benign* instruments, employed to expel from the rude minds of their infant nation the cruel and foul belief and worship of Moloch, of Baal, of Thammuz. The stern-

ness of Jehovah should then be thought of as we regard the compassionate rigour of a parent, who strives at all hazards to rescue his children from some cruel and seductive thraldom."* On the same principle we are still required to make God our fear and our dread; and though, being under the covenant of peace, freed from servile terror, as indeed God's children were, many of them, under the Law, we are still admonished for our victory over all other fears, to "fear God, who is able to destroy both body and soul in hell."

The other objection taken against the Jewish institute as cherishing an *exclusive and uncharitable frame of spirit* will soon appear to be equally groundless. No terms can be conceived more violent than those which infidels have used to stigmatize the seclusion of the Jewish people; and nothing more malignantly triumphant than their appeals to the character of that people, as the ample justification of their charge. Tacitus, in his days, speaks of the Jews as "a people whose religion had made them haters of mankind." Voltaire, in modern times, has reiterated and aggravated the reproach, asserting "that it was commanded them to hold all other people in abhorrence," and "by their very law itself they at length found themselves the natural enemies of the whole race of mankind." We are not concerned here to vindicate the character of the Jews. Of the great body of that people we find as hard things written in their own Scriptures as the most malignant enemies have been able to indite: and yet it is only justice to maintain, that so many of them as walked in the law, and were approved of God, did display a character of moral excellence unequalled by any who lived in the same ages, but in other nations of the world. But it is not the Jews, but the Lawgiver, whom we would vindicate; not what they were, but what he required them to be; and what would have been their character had they freely and fully imbibed the spirit and embodied the habits which his law required.

* Fanaticism, page 427.

Now nothing is more easy than to demonstrate the allegations just quoted to be impious and malignant slander. It is no doubt true that, of itself, a privileged religious seclusion, such as the Jews enjoyed, is apt, through man's depravity, to generate a haughty contempt of others; and it may not be denied that, in the later ages of their state, this spirit rose in the Jews to a fearful extreme. But it is due to the Jewish Scriptures to remark, that there is no injunction of the law which commands it—no observance of their religion which can be pretended to give it countenance; and that much is there enjoined and commanded to counterwork this evil tendency, and to preserve them humble, and make them kind and beneficent. As if to beat down all spiritual pride, they were continually reminded of their humble origin,* and of their frequent rebellions against the Lord;† and were taught, at the same time, to refer all their blessings to their God: saying, "Not unto us, not unto us, but unto thy name, O Lord, give glory." And while all spiritual pride was thus kept down, those unsocial feelings which are so ready to spring from it were with equal rigour repressed and forbidden. The separation which they were required to maintain from the men of other nations was as a guard of safety, thrown around the chosen race, to defend them from the contamination of the surrounding corruptions. Though thus intended to preserve the purity, and perpetuate the privileges of God's people, it was by no means designed to confine but rather to diffuse them. In the very terms of the covenant of promise, of which they were the depositaries and guardians, it was intimated that, in the fulfilment of their trust, "*all nations* of the earth should be blessed." Their law, besides teaching them to look on all men as their brethren, provided, with a benignity which is absolutely alone in all the legislation of antiquity, for the defence of the stranger within their gates. Although it was forbidden them to form alliance with any of the hea-

* Deut. xxvi. 4—10. † Deut. ix. 4. 7. 24.

thens in their worship, yet in the early times, whosoever among the nations, far or near, would renounce his idols and cleave to the God of Israel was made welcome into the bosom of the Jewish state. And as connecting their own prosperity with the salvation of the world, they were taught to pray for the universal diffusion of his grace and mercy, saying, "God be merciful to us and bless us, and cause his face to shine upon us, that thy way may be known on the earth, and thy saving health among all nations."

In these statutes and prayers, who but may discern the same spirit of universal good-will—designed by God, and inculcated on his covenant people—which breathes in the Law and from the spirit of Christ? His love, indeed, as illustrated in the ancient economy, appears in conjunction with a strict and jealous holiness. It is not otherwise now. His command still is to his spiritual people, "Come out and be separate, and touch not the unclean thing, and I will receive you, and I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." Ungodly men no doubt resist obedience to this injunction as the dictate of spiritual pride or of malignant and unsocial affections. But the spirit of the Gospel is humility and charity. While, as Christians, we are forbidden to be conformed to the world, we are enjoined, as we have opportunity, to do good to all in it. We are not now, indeed, separated from the world, as the Jews from the gentiles, by any line of local separation; but rather, like the Levites in Israel, are scattered over the world, which is now the redeemed inheritance of Jehovah, as a royal Priesthood, every where to maintain God's worship, and diffuse his blessings.

IV. Let us in the last place, contemplate the character of God, reflected from the history of the Jews, as fulfilling his word of promise and of prophecy. You remember that, from the beginning, God gave promise to Abraham that he would make of him a great nation; and you know, that though the promise was long delayed; though the child of promise was

not born until Abraham was as good as dead; though, for two hundred and seventy years after, his seed were not multiplied more than seventy souls; and though for four hundred years more, they were borne down and diminished by the oppressions of their Egyptian task-masters; yet, at last, they multiplied as God had said, even as the stars of heaven. In like manner, they received the promise that Messiah should spring from the seed of Abraham, which was first confined to the line of Jacob, then to the tribe of Judah, then to the root of Jesse, and the family of David. And though the family was exposed to many reverses, and at three several periods, in the days of Jehoram, and of Athaliah, and of Hezekiah, seemed on the very verge of extinction; yet was it preserved in unbroken line to the days of Joseph and Mary, when Messiah came; not indeed, as the worldly Jews expected, arrayed in the attractions of earthly power and dominion; but, as prophecy had foretold, a root out of a dry ground, bearing the sins of his people, dying to redeem them out of the hands of their spiritual enemies, rising again from the dead in proof of his complete victory, and being exalted to the right hand of God as King in Zion, where now he reigns as a Prince and a Saviour to give repentance unto Israel, and remission of sins.

And, to name only one more, the Jews received the general promise and threatening, the one set over against the other, that they should be prospered, or punished, visited with mercy, or with judgment, according as they should keep or transgress the covenant of their God. The Law* and the Prophets concurred in uttering the same promises of temporal blessing, and the same threatening of temporal curse; and you have already seen how closely their history accords with the intimations of God's word, and that they flourished, or decayed, were established in their own land, or were carried away captives into strange lands, according as they were faithful to, or revolters

* Deut. xxviii.

from their God. The times of David and Solomon and Josiah and Hezekiah, when king and people did that which was right in the sight of the Lord, were conspicuously the times of their highest honour and prosperity; and the times of Ahab, when Elijah deemed that he was left alone—of Zedekiah, when Jeremiah wept over the broken covenant and destroying judgments—of Jesus, when, with one voice, rulers and people rejected him, who was the promised seed, the end of the Law, and the glory and salvation of Israel—these, the times of the nation's deepest guiltiness, were also the times of the nation's sorest calamity. Then they were oppressed with drought and famine—and again, with invasion and captivity; and last of all, with the overthrow of their nation, and their rejection as a people.

You cannot have failed to observe, that in the recorded prediction of these judgments, a reservation was made in their severity, and a promise of returning mercy distinctly intimated. "Yet will I not make a full end," saith the Lord by his prophet. And hitherto he hath not made a full end. After the lapse of eighteen centuries, the Jews continue to exist a distinct and peculiar people, increasing, sinning, suffering, in wondrous accordance with all which, before the foundation of their state, Moses forewarned them should follow upon its overthrow; and in the remarkable fulfilment of the threatened desolations of Zion, may we not read the certain pledge of the timely accomplishment of her predicted or promised restoration? A recent writer* on the Jewish people relates a Rabbinical story, which affectingly embodies this argument. As two Rabbies stood on the ruins of Jerusalem, they saw a fox walk across the site of the house of God, which lay desolate. At the sight, one of them began to weep, but the other did laugh. "Why weepest thou?" said the one. "I weep to see the place of God's sanctuary become the haunt of wild beasts. But why laughest thou?" "I laugh," said he, "because in this I see fulfilled the word of

* Dr. M'Caul, Dublin.

threatened desolation, that the foxes should walk over the mountain of Zion;* and from the execution of the judgment, I rely on the performance of the promise, that the Lord shall again build up Zion." God himself has taught us the same argument, saying, by his prophet, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again to this place, and I will cause them to dwell safely, and they shall be my people, and I will be their God; and I will make with them an everlasting covenant, that I will not turn away from them to do them good, and I will plant them in this land assuredly with my whole heart, and my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."† As sure, therefore, as Israel have abode "many days without a king, and without a priest, and without a sacrifice, and without an image, and without an ephod, and without teraphim, (household gods;) so surely shall they return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness, in the latter days."‡ In all this, we behold the righteous and faithful God, who keepeth truth, whose counsel shall stand, who will perform all his word, whether of judgment or of mercy, which he has spoken; and who, working marvellously for his name, will preserve his covenant unbroken with his people. We may observe the same glorious attributes of his character, as are now displayed by him toward his spiritual people—the inviolable faithfulness of his oath and promise—are engaged to ensure the immutability of his counsel in regard to the new and better covenant. And his preservation of his ancient people, amid all the changes of their history, is the type and pledge, that not one word of all that he has spoken to the heirs of this new covenant, whether Jew or gentile, shall fail; and that although, for their falls and backslidings, they shall incur his

* Lam. v. 18. † Jerem. xxxii. 37—42. ‡ Hosea iii. 3, 4.

judgment, they shall all be preserved by his power, through faith, unto salvation.

Thus have we seen God's sovereignty displayed in the election and calling of the Jewish people—his gracious power and love in their redemption from Egypt, and their establishment in Canaan; his jealous holiness in their separation from the other nations, and their subjection to a law which is holy, and just, and good; and his unchanging purpose, and his unfailing faithfulness in preserving them from their beginning until now, and dealing with them according to all his word of promise, or of threatening.

The same adorable perfections of his nature, and the same grand principles of his government, are manifested, as we have seen, in parallel events, under that more perfect economy of the Gospel, in which he reveals his name in cloudless and full-orbed glory. Thus, as a sovereign, he chooses a spiritual people. In his love and pity, and with great power, as a Saviour, he redeems them from sin, and death, and hell —leads them with miracles of grace—feeds them with the flesh of Christ—guides them by his word and Spirit—bears with them in much long-suffering and patience, amid their ignorance, and rebellions, and backslidings—provides for them, even now, a better inheritance than Canaan, even the wine and milk of gospel blessings—defends them against their foes, while they are faithful in fighting the good fight of faith—and at last, in spite of their manifold infirmities and backslidings, for the sake of Jesus, the Mediator and Surety of his covenant, preserves them unto an incorruptible and eternal inheritance in the heavens.

It is the same glory which is discovered in both dispensations. In both, it is altogether Divine—and, whether viewed in the full effulgence of gospel day, or in the veiled and shaded twilight of Judaism, we have reason, as we behold, to adore, saying, "O Lord, who is a God like unto thee—glorious in thy holiness, fearful in praises, doing wonders! Who shall not fear Thee, and GLORIFY THY NAME!"

LECTURE VIII.

THE CHRISTOLOGY: OR, THE DOCTRINE OF THE MESSIAH AS UNFOLDED IN THE OLD TESTAMENT SCRIPTURES.

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Beginning at Moses and all the prophets, he expounded to them, in all the Scriptures, the things concerning himself.—LUKE xxiv. 27.

IT might be interesting to survey the whole of that beautiful portion of Luke's narrative to which these words belong. Few parts of the New Testament exhibit more remarkably that union of simplicity and touching pathos which distinguishes a true narration of interesting occurrences, and which especially characterizes the Scripture history, whether of the New Testament or of the Old. But our principal business with these words at present, is to view them as suggesting an argument in unison with the title of this lecture; in which we propose to show that the Jewish Scriptures contain a great variety of intelligible and minute references to the Messiah; references so frequent, that we may justly say that the Old Testament is thoroughly pervaded with them, and so clearly unfolding the character of Christ, and the nature of his salvation and his kingdom, as to leave inexcusable those who reject the claims of Jesus of Nazareth, while they profess to take these ancient writings as the rule and reason of their faith.

What is declared by Luke here, concerning the tenor of the Saviour's conversation with the two disciples on the evening of the day of his resurrection, is in perfect harmony with many other statements,

both of our Lord and of his apostles. "If ye believed Moses, ye would believe me, for he wrote of me," says he to the Jews of his own day. "Search the Scriptures, (meaning, of course, the Old Testament Scriptures,) for they testify of me."

The apostle Paul declares that it is only because the veil remaineth on the hearts of Israel, that, when Moses is read, they do not perceive the glory of Christ.

Peter, in his discourses at Jerusalem, asserts that, in the events of his day, ancient predictions might be discerned to have their fulfilment: and refers to Moses, to David, and to all the prophets as witnessing to Christ. And in the first general Epistle by the same inspired writer, we meet with an important statement which warrants us to believe that ancient prophets foretold, even beyond what they themselves were conscious of or understood, the facts of both the humiliation and exaltation of Christ. "Of which salvation, the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

More illustrations might be added of the connection between the Old Testament and the New; and few things are more satisfactory to a Christian mind, than to discern the entire harmony of the predictions of the one, with the narratives and doctrines of the other. Nor is it more certain that the New Testament casts light on the Old, than that a minute acquaintance with the Old constitutes an excellent preparation for the study of the New.

With an Israelite, no doubt, the argument of this harmony or correspondence being the very thing to

be made out, it would be a begging of the question to argue, from the New Testament, on the assumption of its truth. It is necessary to take our arguments mainly from the acknowledged Scriptures of the Jews themselves, if we would convince *them* that Jesus is the Messiah. We must show that the notices of Christ to be found there, convict them of unreasonable prejudice; inasmuch as they lead fairly to expect such a Saviour as we, Christians, acknowledge to have come, and render it probable that we should find in the discoveries of the later dispensation, just such doctrines concerning salvation as the gospel of Christ and the writings of the apostles do contain.

We must, however, qualify this admission, respecting the legitimate mode of reasoning with a Jew, by one observation which we beg may be attended to. Besides that *we* are reasoning with Christians as well as Jews, to confirm the one as well as to convince the other, we must add that, even in reasoning with an Israelite, we ought not to omit those arguments addressed to that very class of persons, which are contained in the discourses or epistles of our Lord and of his inspired servants; arguments resting on the received and acknowledged principles of the Jewish people, and which, even while the question of the authority of the New Testament is held by the Jew in abeyance, it would be presumptuous in us, Christians who believe the gospel, to overlook, as if they were less pertinent or conclusive now than they ever were. While we are permitted doubtless to take a larger range, it would seem to indicate an unworthy preference of our own wisdom to the wisdom of God, not to take the benefit of those occasional illustrations of ancient Scripture, and exposures of Jewish misinterpretation, which emanated from the Divine source of all wisdom himself, or from men divinely taught and qualified to reason and expound infallibly.

A minute examination of the Old Testament Scriptures, were there time for it, would show that the testimony of Jesus is the spirit of prophecy: even as the angel declared to John, when the apostle, struck with

his emphatic address, and contemplating with wonder the joyful state of things which he had announced, fell down at the angel's feet to worship. "See thou do it not, for I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God, for the testimony of Jesus is the spirit of prophecy." To this is all prophecy directed. This is the sum of the messages of all whom God has commissioned to declare his will. Of Christ do they all testify. To this one purpose is the commission of all of them directed—to manifest the glories of *his* kingdom.

It is very certain that the Jews, before the coming of Christ, gave this construction to their Scriptures. "They even looked beyond the letter of their sacred books, and conceived the testimony of the Messiah to be the soul and end of the commandment. The spirit of prophecy was so firmly believed to intend that testimony, that the expectation was general, that some such person as Jesus was to appear among them, and at the very time in which he made his appearance. This is an undoubted fact, what account soever may be given of it: and so far evinces that the principle delivered in the words of the angel to John, corresponds entirely to the idea which the fathers entertained of the prophetic spirit."*

Even heathen writings of ancient date exhibit the traces of the doctrine of the Messiah, and show that the expectation, founded on the early revelation and promise of a Saviour to come, had been handed down from the first human family, through a long succession of ages. Though grossly and offensively corrupted, the tradition to this effect may be discovered in the ancient Hindoo books, in their doctrine concerning the incarnations of Vishnu, the second power of the Indian trimurti.

Socrates is represented by Plato as expressing an expectation that one should come from heaven to teach men their duty to the gods and to one another. Alcibiades asks, "When, Socrates, will that be, and who will be that Teacher?" "He is one," replies

* Hurd on Prophecy.

the sage, "who is concerned for thee. He feels for thee an admirable regard."

To the same early revelation must unquestionably be attributed the general impression, which, as may be learned from Tacitus and Suetonius, prevailed throughout a large portion of the world, that Judea was to give a ruler to the nations.

To the Old Testament, then, let us turn, as the source of satisfactory and authoritative information on this subject. It is impossible to take more than a selection of passages. But by these, and by general reference to others, it may be made to appear that the Christ whom we acknowledge is foretold; that the circumstances of his advent are minutely described; the time, the place, the manner, his lineage, his rank, and worldly condition; the kind of reception he should meet with; the errand on which he should come; the offices he was to exercise, his qualifications for executing their proper functions; his success; his humiliation and sufferings; his exaltation and reward; his conflicts and victories; the nature of his kingdom, the spirit of his religion; the extension of his cause among the nations of the earth; the superseding of the introductory dispensation, or the perfecting of its design in that simpler and more spiritual system which was to be superinduced upon it.

Above all, the New Testament is not more precise than the Old, in asserting the divine and glorious majesty of the Redeemer of the world; and the terms which the Old employs finely accord with those of the other, in asserting the mysterious union of the Divinity with a holy humanity in him, "the Wonderful one," on whom man's "help was laid," and who was at once to appear the virgin's Son and "the Mighty God," representing him as one who, being far above suffering in his own nature, did, in the other nature which he assumed, become subject to the precepts and to the curse of the law, in the character of our surety, and wrought out a great redemption, not without such opposition and conflict as a mere creature power alone must have been inadequate to bear

up under, and to overcome. He is described as uniting in himself the offices, never in any other case found associated, of prophet, priest, and king; and as one who, being rejected by the Jews, his own nation, should become the blessing of all nations, and should receive the homage and subjection of the world.

Taking a *general* survey of the Old Testament Scriptures, we might trace the references to Christ downwards from the early promise of a Redeemer given to the first human pair, while in trembling despondency they heard the voice of their offended Creator reckoning with them in their now unhappy character of sinners against him. The relieving notice of purposed mercy was given, not directly in the address to the woman or to the man, but mingled with the threatening directed to the tempter, ere the threatening against either of the parents of mankind was yet pronounced; thus anticipating their despair and mercifully preventing it. "I will put enmity between thee and the woman, and between thy seed and her Seed: it shall bruise thy head, and thou shalt bruise His heel." Gen. iii. 15. On this comforting announcement, usually called the *first promise*, the prophets in all their respective generations seem to have had their eye fixed, while they spake of the coming redemption, and the destruction of the power of the devil. It certainly prepares us well to expect, in the Messiah, a combatant and champion against our great enemy, or, as is expressed in New Testament language, one who should save us from our enemies, and from the hand of them that hated us—one who should "reign till all his enemies shall be put under his feet." Nor is it less explicit on the means of redemption, than its nature or results. It points to one who is emphatically said "to be made of a woman." The New Testament affords a rich commentary on the promise, in the Gospel of Luke, who, in his third chapter, shows how, (as Lightfoot expresses it,) "through seventy-five generations, Christ is this seed of the woman; and, in the fourth chapter, how, through three temptations, this seed began to bruise

the head of the Serpent; where the reader may observe how the devil tempts Christ, in the very same manner that he had tempted Eve, though not with the same success." *

Coming down in the sacred history, we might notice, in the words of Adam, perhaps in the very names of Eve, of Seth, of Cain, indications of the hope of the Messiah, and of the restitution of all things by him. We might speak too of Noah, and his sacrifice. But especially in the revelation to Abraham, of one in whom "the nations should be blessed," we have a clear unfolding of the Gospel as it was afterwards to be possessed by gentiles as well as Jews. And, in the language of the patriarch Jacob, in blessing Judah, we have no obscure notice of the future reign or sovereignty of Christ; the benignity of his rule and its large extent:—"'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."† Here it is prophesied that the sceptre should come into the hands of Judah; and when it should come, it should not depart thence till the Messiah should appear; and when the sovereignty should cease, the gentiles should come and own the Saviour whom the Jews would reject. The Jews

* Lightfoot's Works: Erubhin, or Miscellanies—"All the sins of the world are brought to these three heads—'Lust of the flesh, lust of the eyes, and the pride of life.' By these three, Eve falls in the garden: she sees the tree is good for meat; and the lust of the flesh enticeth her: she sees it fair to look on; and the lust of the eye provokes her: and she perceives it will make her wise; and the pride of life persuades her to take it. By these three the devil tempts Christ: when he is hungry, he would have him turn stones into bread, and so tries him by the lust of the flesh; he shows and promises him all the pomp of the world, and so tries him by the lust of the eyes; and he will have him to fly in the air, and so tempts him to pride of life. But as, by these three, the serpent had broken the head of the woman, so against these three, the Seed of the woman breaks the head of the serpent. David prophesied of this conquest: 'The dragon thou shalt tread under thy feet.' The very next verse before this, the devil useth to tempt Christ withal: but to this he dare not come; for it is to his sorrow." Vol. iv. p. 70.

† Septuagint, προσδοκια εθνων, the expectation of the nations:—Vulgate, "expectatio gentium."

are necessarily much perplexed with this passage: the Messiah is so clearly foretold here as to come while the sceptre was yet in the hands of Judah; whereas, the power of Judah as a state has now been lost for eighteen hundred years together. It is agreed by the more ancient Jewish Talmudists, and Chaldee Paraphrasts, that Shiloh is the Messiah; however variously the word may be rendered by some, "the Sent," by others, "the Peacemaker," &c. The Jews are forced therefore to adopt very opposite expositions of the place, which scarcely deserve confutation. How absurd to apply the prophecy to Moses, in whose day Judah had not yet obtained the dominion —or to Saul, in whose days the sceptre was transferred to Judah and David—not taken from it! Nor was "the gathering of the nations" to Saul, nor "their expectation towards him." Equally unreasonable is it to apply the words to David, the possession of the sceptre by Judah having begun with him, or to Nebuchadnezzar, who obtained indeed, for a season, the mastery, and led the Jews captive; but besides that this was rather an interruption than a cessation of the sovereignty, and that even during the captivity a shadow of its power remained to Judah, the Jews being permitted to live under their own rulers, and to obey their own laws; and it still happening very remarkably, that the sceptre did not depart from Judah to any other tribe, the Jewish writers themselves allowing that the successive heads or governors of the Exiles were always of the House of David—besides all this, it is unfavourable to such an interpretation, that the power of Nebuchadnezzar over the Jewish people was given him in the righteous judgment of God, as an instrument of the Divine displeasure against the sins of that nation, whereas the words of the patriarch here, are all referable to the *blessing* of Judah—the description of its prosperity.

In short, it is so clear that the Jewish power was to remain till the coming of Christ, and was to cease about that time, and it is so indubitable that for ages that power has in every vestige of it disappeared; no

matter whether the precise time of its departure be reckoned the period of Pompey, or the age of Herod, or the era of Vespasian; that either the prophecy has been falsified, or the Messiah has come.

From the Patriarchs we pass on to Moses, and to his announcement of a "PROPHET who was to arise from among his brethren like unto himself," (Deut. xviii.) to whom they were to hearken—a passage applied by the ancient Jews as well as by Christians to the Messiah; an evidence of which appears on the face of the New Testament, in the fact that Peter and Stephen, reasoning with the Jews on their received principles, accommodate these words to Jesus. (Acts iii. 22—vii. 37.) To this passage Le Clerc also refers those words of our Saviour, "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust; for, had ye believed Moses, ye would have believed me; for he wrote of me." John v. 45.

In a limited sense, all the prophets were like unto Moses; but it is a single person who is here spoken of, not a class. Christ alone was truly "like him," in being both a Prophet, and a King, and a Priest, and a Mediator, as Moses was. He resembled him in the excellency of his ministry and work—in the glory of his miracles—in his familiar and intimate converse with God. No prophet but the Messiah had such a near intercourse with God as Moses had. And not one of the Jewish prophets was a *legislator*. Not even their kings could alter the law and constitution divinely given. Jesus alone, as has been justly observed, was the founder of a new law, or authoritatively appointed religious ordinances. It was predicted of the Messiah, as we shall afterwards see, that in his days the Levitical observances should cease, and of course "the whole authority of that law should be abolished."* All the other characters given of the Prophet whom God was to raise up agree to Jesus of Nazareth. He was "raised up," in a sin-

* Smith's Scriptural Testimony to the Messiah, i. 258.

gularly providential and mysterious manner, "from among his brethren," being the son of Abraham, the son of David, of the tribe of Judah. He was faithful, like Moses, to him that appointed him. He is compared with him, but preferred to him, in the New Testament. (Heb. iii.) And that he "was to be hearkened to" may remind us not only of the claims he himself authoritatively made to faith and obedience;—"He that *heareth* my words," &c., and of the signs and wonders he performed; but also of the command given from heaven even to the apostles, "This is my beloved Son, hear ye him:" referring, it would seem, to this very prophecy in Deuteronomy. "He was the word of the Father that came out of his bosom to reveal him; he was the great teacher promised and expected, and sealed and proclaimed; and therefore, it would not only be their piety (the Jews,) to hearken to him who had revealed the Father; nor would it be only suitable to their expectation, who looked for the great teacher, and were resolved to be taught by him; but it would be eternal life and everlasting healing to the soul, against those wounds, that hearkening to the words of the tempter had made in it."*

In connection with Moses, we cannot but glance at the typical system, which, indeed, was so far a system of prophecy, making visible to the eye what was otherwise announced to the ear, as to the person and work of Christ,—his sufferings, and the glory that should follow. Not to enter minutely, at present, into that system, we might well invite attention to the great number, the explicit and circumstantial details of the ceremonial institutions, as necessarily implying some important signification beyond what was visible and intelligible to a superficial observer. The thought might well suggest itself to a reflecting mind, that it could not be for any value of the pomp and show of an external ritual, that so many directions were given with regard to the construction of the tabernacle and the temple—the ark and the other

* Lightfoot on John v. 34.

appurtenances of the Israelitish sanctuary; the appearance, dress, and insignia of the priesthood; and the mode of worship, and especially the various kinds of sacrifice. If we take the account given in the New Testament, we find an explanation that is satisfactory: "All these served unto the example and shadow of heavenly things." The leading persons of the ancient dispensation, and the events of the Israelitish history, prefigured the Messiah and his church; not Moses only, but Aaron and Joshua and David and Solomon; nor alone the redemption from Egypt, among the events, but the journeyings of the Jews, their wants and provision, and varied experience of the goodness and the severity and the faithfulness of God. So also the sanctuary with its appurtenances, the ark and its covering, the candlestick and the show bread, become all significant. And we cease to wonder that, in the description of the tabernacle, there should be so much minuteness of statement, that whereas one chapter has been accounted enough to be occupied with the history of the creation of the *world*, so many chapters should be spent on the building of the *sanctuary*, and its preparations. Its importance lay in its reference to Christ.

We come forward to the Psalms: and there, from the clear discovery of the eternal decree and Christ's Sonship in the *second* Psalm, onward through the twenty-second and others, so affectingly describing the sufferings of the Messiah, we arrive, in the 45th and 72d, at those sublime prophecies of his glorious reign; its benignity, its perpetuity, and ultimate universality. And throughout these inspired songs, we may remark the union of prophecy and type—direct references to Christ in some portions of them, which can admit not even of a partial application to David or Solomon; others again where, under these as personal types of Him, Messiah and his glories are evidently the chief object in the view of the inspired singer and seer.

We would allude also, to the 89th and 110th Psalms; the one expounding, in no ambiguous terms,

the covenant of grace typically represented under the covenant of royalty with David; and containing a great variety of promises, as so many heads and articles in this covenant—all of them much more eminently fulfilled in the son of David than in David himself; the other (the 110th) setting forth the everlasting priesthood as well as the kingdom of Messiah; the mystery of his person and natures; his solemn investiture with Mediatory authority; his power and victory.

Those who acknowledge the authority of the New Testament, will have no difficulty in understanding these ancient inspired compositions, in their emphatic references to the Christian dispensation. The angel Gabriel so far interpreted them, when he promised the blessed Virgin, that the Lord God should "*give unto her Son the throne of his father David, and that he should reign over the house of Jacob for ever, and of his Kingdom there should be no end.*" Christ himself acknowledged that he was a King, and also exposed the absurdity of applying the 110th Psalm in any inferior view than with reference to a Divine Person. The apostle Paul, in writing to the Corinthians and Hebrews, adduces the expressions: "Thy throne, O God, is for ever and ever," and "He must reign till he have put all his enemies under his feet," as fulfilled and fulfilling by Christ. He reasons also at large in the latter epistle, from the very intelligible insinuation of the destined change of the Aaronical priesthood, in the prediction of Christ, contained in the last mentioned Psalm:—"Thou art a Priest for ever, after the order of Melchizedec." The apostle Peter, as well as Paul, reasons concerning Christ, from the same very remarkable song. "*David is not ascended into the heavens*," and consequently cannot be set at the right hand of God; "but he saith himself, The Lord said unto my Lord, Sit thou at my right hand;" but Jesus is already ascended, and has received this distinguished honour; and so all the *house of Israel might know assuredly that God had made that same Jesus, whom they crucified*, both

Lord and Christ."*—Our Saviour had asked the Pharisees, (Matt. xxii. 41,) "What think ye of Christ? Whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord? saying, the Lord said unto my Lord († יהוה לאדני), Sit thou on my right hand, till I make thine enemies thy footstool. If David then call him Lord, how is he his son?" We invite the Jewish inquirer to observe what is added, "And no man was able to answer him." We may here notice, as a specimen of Jewish misrepresentation, the various unsuccessful attempts by which they have endeavoured to evade this prophecy; perverting, indeed, altogether so irresistible a testimony to the Christ. Some of them make the Person to whom God speaks to be Abraham; and they suppose it to be his servant Eliezer, who directs the discourse to him—comforting him by the recollection of the promise which God had given. Others have supposed the person to be Hezekiah. So Justin Martyr testifies of the Jews of his days, (Dialogue with Trypho,) and from him Tertullian, quoting the prophecy, says, "The Jews apply this Psalm to Ezechias, because he sat at the right hand of the temple, and God turned back his enemies."‡ Others attribute the subject of the Psalm to David; others to Zerubbabel. And as the person who is the subject of the prophecy cannot be the writer or composer of the Psalm, they who expound it of David, say that one of his musicians was the author of it, as they who understand it of Abraham, say that it was penned by Eliezer.

But the title of the Psalm is express in ascribing it to David, as the composer or penman. It could not therefore be a song concerning *him*, for the prediction concerned *his Lord*. The contents of the Psalm demonstrate also the absurdity of applying it to Abraham, or any other king than Christ; for it represents the person who is sung of as a High Priest; and that eternally, and as reigning with Almighty Power.

* Acts ii. 34.
† Jehovah to Adonai.
‡ Adversus Marcionem, lib. v.

And neither *Abraham*, nor *Ezechias*, nor *Zerubbabel*, could be the Lord of David; much less the people of *Israel*, (to whom some of the Jews referred it,) who were not the lords, but the subjects of David. In short, it appears from the conversation of the Pharisees with our Saviour, as above quoted, that the Jews of old, even the Pharisees, the most accurate and skilful amongst them, did interpret the Psalm of the Messiah; for, if they had seen it to be possible to understand it of Abraham, or David, or any of those to whom later Jews have applied it, they might very well, and questionless would have answered our Saviour, that this belonged not to the son of *David*.

Not to insist at present on Job's distinct and triumphant assurance that his Redeemer would appear on the earth;—not to speak of that beautiful description in the book of Proverbs, of the personal *Wisdom* of God, we come on to Isaiah, whose chapters teem with so many clear predictions of Christ, and so many particular representations of his Mediatory undertaking and work, and its blessed results, that with great reason he has been termed the *Evangelical Prophet*. And on these predictions, we may remark generally, that the very frivolous contradictory accounts and explanations of the Jews, or others, who endeavour to evade them, are no small proof, that, when we forget that the testimony of Jesus is the spirit of prophecy, we wander in endless mazes of error. There (in Isaiah,) Christ is foretold as "the Child born, the Son given;" "the mighty God, the everlasting Father, the Prince of peace"*—titles (these latter) quite inapplicable to Hezekiah, who lived to no very long age; who had but one son that we read of, Manasseh; and whose reign was not free from wars. Besides that, the word here denoting God (אל, El,) is never in the singular number applied in the Hebrew Scriptures to a creature, but exclusively to the Supreme God, in every instance of its occurrence. By the same prophet, the mystery of the incarnation is pointed to in these words, "Behold a

* Isaiah ix. 6.

Virgin shall conceive, and bear a Son, and shall call his name Immanuel;" (chap. vii. 14.) The name is interpreted in the New Testament itself—God with us, God dwelling among us in our nature; *the Word made flesh*, or God and man meeting in one Person, and being a Mediator between God and man. For it seems to be a description of his office as well as of his Person. Again, Messiah is described by his lineage—"a branch growing out of the root of Jesse;" (chap. xi.) by the place of his ministrations—"the land of Zebulon, the land of Naphtali, by the way of the sea beyond Jordan, in Galilee of the nations;" (chap. ix.)—by the benignant nature of his ministry, and the refreshing character of his doctrine and salvation; (chap. xxxii. 2, &c.)—by the condescending and gracious manner in which he should exercise his authority, as well as communicate instruction; (chap. xlii.)—by the many miracles of wonderful grace as well as power, by which he should confirm his mission; (chap. xxxv.)—by the alacrity with which many, even from among the gentiles, should flock to his standard, discerning his glory and submitting to his reign; (chap. xi.; lv.) by the blessed effects on the face of the world as well as in the souls of men which his gospel should produce: (chap. xi.,) nor is the ungrateful reception which the Messiah should experience at the hands of his own countrymen, the Jews, omitted to be foretold; but distinctly presented in marked contrast to the more general and more speedy submission of the heathen nations. "Who hath believed our report?" "Behold thou shalt call a nation that thou knewest not, and nations that knew not thee shall run unto thee:" And, stretching far away into coming ages, the eye of the inspired seer rests delighted on the latter, as well as earlier glory of the church, when gentiles should come to its light and kings to the brightness of its rising; and when the multitude of its converts "flowing together" like "the abundance of the sea, should only be equalled by the abundance and full swell of their spiritual joys."

But, however shortly, we must point, by distinction, to the extraordinary prediction of Christ contained in the fifty-third chapter of Isaiah; so explicit in foretelling the humiliation of the Messias and his exaltation, and the nature and fruits of his redemption, that it is not to be wondered at, that Christians have ever prized it as among the most important parts of divine revelation, and that the unbelieving Jews have been tempted to resort to the most desperate shifts to evade its testimony. Not to speak of the many citations from this chapter, to be found in the New Testament, especially in Acts viii., it is undeniable that the ancient Jewish doctors and the Chaldee Paraphrast apply it to the Messiah. The attempt was somewhat early made, to attribute the expressions in this prophecy to the *people* of the Jews as one collective individual. Origen found it an easy task to refute such an interpretation: and especially confounded the Jews with these words of the eighth verse, "He was cut off out of the land of the living: for the transgression of my people was he stricken."*

Some of the Jews have resorted to the idea of two Messiahs. Not being able to reconcile the sufferings here attributed to the Christ, with their expectation of a Messias who should be only glorious, they speak of one Messiah who was to redeem us, another who was to suffer for us—one of the tribe of Ephraim, the other of the tribe of Judah. But such a distinction is a mere figment; the Scriptures never mention but one "who was to come," and the questions of the people, in Christ's days, were as to *him* who should come, not *them*. Nor does the difference of his suffering circumstances, and of his triumphs and conquests, necessitate any such explanation; but rather is in perfect harmony with the earliest notice of a Redeemer, who was both to destroy the devil and to be partially oppressed by him—"Thou shalt bruise his heel."

* "Ει γαρ ὁ λαος κατ' εκεινους εισιν οἱ προφητευομενοι, πως απο των ανομιων του λαου του Θεου λεγεται ηχθαι εις θανατον ούτος, ει μη ἑτερος αν παρα τον λαον του Θεου; τις δ' ούτος ει μη Ιησους Χριστος;"—Origenes contra Celsum, lib. i. pp. 42, 43.

The idea of applying the passage to Jeremiah, is unworthy of serious notice. And it is no small confirmation of the Christian revelation, that there is not a clause in the prophecy but, when compared with the facts and doctrines of the New Testament, receives an apt and glorious illustration. Not only is Christ here foretold as to suffer great humiliation, but that humiliation is represented as part of a predetermined plan, and the fulfilment of a covenant or agreement between the Father and the Son; and do we not find the apostles recognizing, in the sufferings of Jesus, "what the hand and counsel of God had determined before to be done," (Acts iv.) and in the blood of Jesus—"the blood of the covenant?" Is it predicted by Isaiah, that it should "please the Lord to bruise him and to put him to grief?" we hear the blessed Saviour declare, "I lay down my life, and I can take it again. This commandment have I received of my Father." Does the prophet behold him bearing the chastisement of our peace, and "making his soul an offering for sin?" Does not one apostle after another, declare that "we are reconciled to God by the death of his Son," and that he "bare our sins in his own body on the tree?" And does not the sacred narrative of the New Testament tell us of the agony of the soul of Jesus, as well as the sufferings of his flesh? And need we refer to the taunts and insults, the rude violence and buffeting, the prostitution of the forms of law, by which the holy Saviour was proved to be the same of whom Isaiah foretold that he should be "despised and rejected of men," and that he should be "numbered with transgressors?" or to his bloody sweat and deep amazement, and sorrowful exclamations, as identifying "the man of sorrows and acquainted with grief, whom it pleased the Lord to bruise?" or to his unexampled meekness and placidity as fulfilling the description, "He was led as a lamb to the slaughter?" Or, further, can any one thing be in more perfect harmony with another, than the description by Isaiah, of the manner in which we obtain the benefit of Messiah's sufferings, answers

to the result of faith in the sufferings of Christ; and without regard to which result we could not explain those sufferings on any principle consistent with the government of a righteous God? Isaiah describes our sins as laid on Christ, and the justification of his people, by the knowledge or faith of him, as thus secured—the very thing which, in innumerable passages of the gospels and epistles, is asserted to be the very essence and glory of the Gospel message. So, also, the prophecy of Christ's Mediatory reward, and of a numerous people and seed, receives its only consistent and just explanation in what Christianity has brought to light, in the calling of the nations of the earth into the kingdom of God's Son.

Jeremiah, like Isaiah, is distinguished by the great clearness of his announcements concerning the Messiah, and the blessings of his kingdom. Indeed, as we trace the stream of prophecy from its rise in the revelation given to man in paradise itself, onwards to the days of Christ, we find it gradually expanding in minuteness and fulness of statement, as we draw near to the period of the advent. The prophecies of Jeremiah on the subject are less numerous than those of Isaiah; but nothing can be plainer than the following, chap. xxiii: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD, (or as in the original) JEHOVAH OUR RIGHTEOUSNESS."

I need hardly urge, how consonant the terms of this prophecy are to the doctrine of the New Testament, regarding the person and work of Christ. The incommunicable name, Jehovah, is here attributed to *him* who, according to the flesh, was to come of the seed of David. The Jews held this word in profound reverence, and do to this day almost fear to pronounce it, as that name of the Supreme God, which by distinction points to his self-existence, eternity,

and unchangeableness; but, in accordance with the faith of Christians, it is applied to him who is the Branch, springing up even in the lowest state of the declension of David's house—"a root out of a dry ground;" yet not the less a tree of life and salvation, David's Lord as well as David's son; yea, even as David's seed, distinguished from his ordinary descendants; "the righteous Branch;" without sin—holy: nor only possessing righteousness in himself inherently, but *our righteousness*, being, in all the perfection of his Godhead, and in all the holiness of his humanity, *ours*, in that federal relation which the grace of God has established between him, as the surety of the new covenant, and elect sinners of mankind. Scarcely does Paul himself speak out more distinctly the doctrine of imputed righteousness, than it is forespoken here. Does the apostle of the gentiles glory in the Gospel as the power of God unto salvation? it is because "the righteousness of God is therein revealed from faith to faith."* Does he declare that Christ, "who knew no sin, was made sin for us?" he declares also the end and design to be, "that we might be made the righteousness of God in him."† Peter, in like manner, addresses himself to those who had obtained precious faith through "the righteousness of God and our Saviour Jesus Christ."‡ *All* this is surely what was to be expected, if the Messiah whom the apostles preached was the same whom the prophets foretold—"Jehovah our Righteousness;" God and man, and, as God and man, our Saviour. It does not abate from the force of this argument, that the incommunicable name Jehovah, given in one passage of Jeremiah to "the Branch," is, in another (chap. xxxiii,) applied to Jerusalem, or the church of God. On turning to that passage, it will be found that there also Christ is foretold as "the Branch of righteousness," in immediate connection with the promise respecting Jerusalem; and if we may not, with some interpreters, consider the name Jehovah as even there applied to Christ rather than

* Rom. i. 17. † 2 Cor. v. 21. ‡ 2 Peter i.

to the city; at any rate, reading the passage as it stands, there is no difficulty in seeing that what is directly affirmed of the person in the one case, is only indirectly or remotely applied to the *place* in the other; the church, in virtue of its union to its Surety and Head, being, by a not extravagant metonymy, designated by his name. The Old Testament, in this respect, resembles the New. The apostle Paul designates the church by the name of Christ, as the body of which he is the Head: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is CHRIST." 1 Cor. xii. 12.

When we thus allude to the subject of our Saviour's Divinity in connection with his righteousness, we refer the reader who would prosecute the point to the 40th chapter of Isaiah, where the coming of JEHOVAH is foretold, and the revelation of the "glory of JEHOVAH," in immediate connection with a minute description of the *Shepherd*, and the mention of good tidings to Zion—and to the 45th chapter of that prophecy, where it is enough to remind the reader, these interesting words occur, "Surely, shall one say, in the LORD (*Heb.* JEHOVAH) have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. In the LORD (Jehovah) shall all the seed of Israel be justified, and shall glory." See also on this point, Daniel ix. 24, compared with Mal. iii. 1. The latter prophet denominates the Messiah, the Lord האדון, whom ye seek; while one speaking concerning him is denominated יהוה (Jehovah). But, the ADON is foretold as coming to *his* temple, consecrated as it was to the Divinity—a circumstance that points out his extraordinary character, even if the name (Adon) were less expressive than it is of his Godhead.* Nor is it wonderful, that sometimes Jehovah is distinguished from *the Lord*, though, in other instances, the Messiah is himself designated by that very highest title of Di-

* "The name אדני, Lord, is given to God in the Old Testament one hundred and thirty-four times." Leigh's Critica Sacra.

vinity. Those only who reject the New Testament doctrine of a Trinity in Unity, and of the Son of God becoming the Mediator, will be perplexed by such phraseology.

We might notice the distinct references in the books of prophecy already mentioned, and in others, to all the MEDIATORY OFFICES which Christians believe the Messiah to be invested with. Jeremiah, in the passage just noticed, foretells his *Kingly* power. Daniel dwells on this theme. Isaiah frequently foretells his reign in righteousness and peace. In the Psalms, in like manner, as we have already shortly noticed, his everlasting kingdom is sung of, and the extent of his dominions, reaching to all nations and kingdoms of the earth, and securing, especially to the Zion of God, safety and prosperity. *There*, even in Zion, he is represented as fixing his throne, by the will of God. "I have set my King on my holy hill of Zion." Nor are we left ignorant how his law, emanating from the ancient Zion, should be extended by means of *his word* to the remotest bounds of the world. (Psalms xix. l. lxxii.)

Moses, we have seen, speaks of him as the great *Prophet*.

And besides the references to his *Priestly* office in the 110th Psalm, is not the typical system, which we have as yet only passingly noticed, full of minute illustration of the necessity, and the sufficiency of the work of Christ in this capacity? The institution of sacrifices can be explained on no intelligible principle, unless referred to Christ. Nor is that institution to be dated only from the time of Moses. As the promise in Genesis iii. 15, was the first dawn of gospel light in express words; so the institution of sacrifices was the first hint of it in types. From the very beginning—from the time of the fall of man, as a Redeemer was promised, so was he prefigured: and in the extended ceremonial ritual, *sacrifice* was the great and prominent appointment. The priesthood was the very soul of the Jewish ecclesiastic system: instructing the reflecting worshipper at every turn, in

the evil nature and demerit of sin, and the impossibility of finding favour with God but by a propitiation or atonement. The washings, as well as the sacrifices, inculcated the necessity of spiritual cleansing, and "the sprinklings," the necessity of the application of redemption to the sinner by faith, or the sprinkling, on the conscience, of the shed blood of the true Lamb of God. Time would fail us to dwell particularly on these ancient ordinances; but, while we speak of the offices of the Messiah, it would be unfit to neglect the mention very specially of the sacrifices and other rites appointed in connection with the day of annual atonement. The writer to the Hebrews alludes very particularly to the services of that annual solemnity, as shadowing out the intercession, as well as atonement of the Messiah. The entry of the high priest into the most holy place, with the blood and the incense; the circumstance of that entrance being annual only; the burning, without the camp, of the sacrifices whose blood was carried within the veil, indeed, of any whose blood was brought within the sanctuary or holy place, for sin, are all interpreted with reference to the death and intercession of our true High Priest.* The argument of our apostle that the blood of bulls and goats could not possibly take away sins, finds its response in every

* "Beginning at Moses and all the prophets," &c.—"Now," says Dr. Hill, "although the prophets foretell that Christ should suffer, there is not in the books of Moses, after the original promise respecting the Seed of the woman, any prediction, that the Shiloh, the Prophet, the Star out of Jacob there foretold, was to suffer; and we are at a loss to conceive how any thing in these books can be considered as an intimation of the suffering of the Messiah, except the types that are to be found in the sacrifices of the Law. It seems natural, therefore, to presume, that our Lord, upon that occasion, when he opened the understandings of his disciples, that they might understand the Scriptures, explained to them these types, and that from thence they learned to speak, as they do, of the typical nature of the Jewish sacrifices."—"Accordingly his apostles who heard this discourse, and Paul who was enlightened by a special revelation, appear in the book of Acts, building their preaching of the gospel upon this foundation, that they said, 'none other things than those which Moses and the prophets did say should come, that Christ should suffer, and that he should be the first that should rise from the dead.'" (Acts xxvi.) Hill's Lectures, vol. ii. p. 94.

right feeling: and while in all nations, the custom is seen to have prevailed of offering sacrifices to their imaginary gods, no rational explanation of the fact can be given, but that it had found its way among them from the Jews, or rather is to be traced to those early revelations, given prior to the distinction of Jew and gentile, which were not altogether lost even amidst the darkness of heathenism. All nations clung to this strange custom: the Jews only could tell how they came by it. It is no dictate of the light of nature. Nature does not teach that the blood of animals can propitiate God; or that "the gods many" could feed on the flesh of sacrifices. The gentiles derived the practice, doubtless, from Noah, as *he* derived it from his ancestors, on whom God had enjoined it as a type of the great sacrifice of Christ.

We shall pass from the direct references of the ancient Scriptures to the *offices* of Christ, by adding the testimony of Zechariah to the union in Christ's person of the priestly and kingly prerogatives, (chap. vi.) And here, as often, we may observe the animated style in which prophecy describes the advent of Messiah, and the exalted strain in which it speaks of all that pertains to his kingdom. As if to this all other subjects were subordinate, we find the prophets speaking on these latter, in language like that of ordinary men; but here they ever rise to a heavenly sublimity, accordant with the higher theme: "Thus speaketh the LORD of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

With the *offices* of Christ, we should like to detain you a little on his *benefits*, as these are represented by the prophets in connection with his offices. In fact, we can have no better proof that the nature of the work of Christ as well as the glory of his Person, are unfolded in the Old Testament Scriptures, than

just in the account given there of the benefits of his redemption. It has been truly remarked, that the Old Testament abounds with many statements concerning Christ, where he is not mentioned by name, nor even expressly by office—which yet suppose his office and character of Redeemer: as his sacrifice and intercession are implied as often as he is spoken of as a Priest for ever, and as a King and Priest upon his throne: so must we explain, by reference to these, the passages where he is represented as "sprinkling many nations," as being "God's covenant and salvation to the ends of the earth;" implying that he was to be, in a peculiar manner, the author of the blessings included in God's covenant and salvation; and where the Scriptures speak of "men's being blessed in him, yea, of all nations being blessed in him"—of the mercies of the everlasting covenant as being *his* mercies; of the blood of the covenant, as that which brings prisoners out of the pit wherein is no water—signifying, in Scripture style, relief from the greatest misery; of the fountain opened for sin and uncleanness; of his finishing the transgression, and making an end of sin, and bringing in everlasting righteousness; and, in general, all the passages which speak of Christ's humiliation and sufferings, or which speak of his people as the ransomed or redeemed of the Lord. "That such passages," says an excellent writer on prophecy—once a labourer in this city*—"are to be explained by the doctrine of redemption, is evident from the common rule of interpretation so often acknowleged—That passages more obscure and general should be explained by those that are more plain and particular. Now, the more general expressions of the prophets which represent the Messiah as the cause and author of salvation and happiness in *a manner peculiar to himself* cannot be otherwise explained or accounted for, than by the doctrine of redemption: especially when we consider that the Messiah's revealing and confirming the doctrine of

* Rev. Mr. M'Laurin—See his Essay published by the late Dr. Gillies, also of Glasgow.

salvation, are characters that it behoved him to have in common with many others; whereas it is never said, nor can be said of any of these other teachers, that they themselves are God's covenant and salvation, or that the mercies of God's covenant are *their* mercies. The singularity of the style and expressions of the prophets concerning the influence of the Messiah on the salvation of sinners, proves that the thing itself would be of a singular and extraordinary nature." "It is needful," adds the same writer, "to have it in view, that the prophets themselves, instead of saying that God's righteousness and salvation were revealed or (fully) declared by them, speak expressly of these things as things that were to be *revealed* (see Isaiah lvi.) at a remarkable future period of time, to which they carry forward the expectation of the church and people of God. Notwithstanding it may be truly said, that 'the mystery of the Gospel is contained in the writings of the prophets,' (Romans xvi.) and that not only in the passages which come nearest to the direct assertion of that mystery, but also in the passages from which that mystery may by just consequence be deduced."

II. We must now narrow and concentrate our argument with the Jew, and shall, in the concluding part of this discourse, adduce more especially the proof that the kingdom of Christ was foretold to be of that spiritual kind, and of that general and comprehensive nature which the New Testament describes it to be. It might well convince the Jewish inquirer that the Christ has come, and that the tenacious adherence of Israel to their ancient law is unreasonable; to see how their prophets foretell its abrogation, and how, even in those very portions of holy writ whence Jewish prejudice derives it boasted expectation, there lies the ample evidence of its error.

1. The prophets do not represent Christ in the light of a temporal deliverer, but in that of a spiritual Saviour. The blessings which they delight to foretell are, the forgiveness of sin, purification of heart, the

knowledge of the Lord, light, liberty, and safety; exactly such privileges as Christians rejoice to possess, through the intercession of Christ, and under his gracious reign.

We have referred to Jeremiah, as foretelling the Messiah's rule. No prophet more distinctly points out the nature of his salvation: chap. xxxi. 31, "Behold the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant which I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt, which (my covenant) they broke, although I was an husband unto them,* saith the LORD: but this shall be the covenant that I will make with the house of Israel. After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know ye the Lord; for they shall all know me from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."

That this passage points to the New Testament times, is proved by its own terms, and the inspired writer to the Hebrews proceeds, in his reasonings from it, upon their admission that it refers to the Messiah. Some of the Jewish doctors understood the words as a promise of the restoration of the law by Ezra; but most of them thought it was to be fulfilled in the days of Christ. Indeed throughout the whole of that epistle, it is important to observe that the sacred writer, reasoning with the Hebrews out of their own Scriptures, not only quotes certain passages, but delivers

* The apostle quotes from the Septuagint Version, "I regarded them not," or I neglected them. To reconcile this with the Hebrew, Dr. Pococke, in his Miscellan. chap. i. observes that in the eastern languages, letters of the same organ, as they are called, being often interchanged, the Hebrew word, Bagnal (בגל) is the same with the Arabic word, Bahal, which signifies to *refuse*, *despise*, *nauseate*. So that the Hebrew clause will bear to be translated as the apostle has done."—See M'Knight, or Guyse.

his explanations of them as matters generally known and acknowledged, and uniformly reasons on the passages which he quotes according to that acknowledged sense. It has been justly observed that he could not with propriety do otherwise. For if he had offered any novel interpretations, either literal or typical, of the Jewish Scriptures, his arguments built on these interpretations would have had no weight whatever, either with the believing or unbelieving part of the nation. Here then, the prophet foretells the days when the Sinai covenant should give place to another and a better; better in this very respect, that its blessings should be spiritual, and the covenant itself permanent. Even the forgiveness of sin is numbered among the blessings of this new covenant, not surely as if forgiveness had not been known before, but because under the former covenant, even so far as it included a revelation of the promise of grace, that great blessing was less clearly understood and less extensively enjoyed; and, so far as the Sinai covenant was a national and peculiar covenant, resting on the performance of many typical rites, and requiring animal sacrifices, it could not give peace to the conscience of the worshipper at all. It was not its design to make the worshipper perfect in this respect: and the believers of the ancient ages, who knew the salvation of God, looked, through these shadows, to Christ. So that the Old Testament itself, here asserting forgiveness to be a blessing of *other days* to come, implied the imperfection of that covenant. "If that first covenant had been faultless, then," says our apostle, "there should no place have been found for the second." But the Lord does find fault with it or with them who violate it; whose obedience indeed it did not secure, itself being defective as to its establishment, light, grace, and efficacy. "Behold, saith the Lord, the days are coming when I will set up and finish (συντελεσω) another or better covenant, including better promises; 'both with Judah and Israel will I make it;' that is, with all the true Israel of God, because the persons here intended are those to whom

God *absolutely* promised that he would actually and efficaciously extend his renewing and pardoning grace; which cannot be said of the whole body of Israel after the flesh, much less of every one of them; but holds true as to all the spiritual Israel, whether Jews or Gentiles.* Indeed it is impossible to understand Judah and Israel literally here, as, even after the captivity, no house of Israel existed separately from the house of Judah.† Now of *this* covenant, a real, a lasting forgiveness shall be one privilege; moreover, they who shall be brought within the bond of this covenant shall have a far clearer knowledge of the will of God, and shall, by the Spirit given to them, be inclined to render a substantial, cordial obedience to the laws of God, not as written on tables of stone merely, "but on the fleshly tables of their hearts." Thus the former covenant was foretold as to give place to a better; it was "to decay and wax old." It was by a *new covenant*, not by the old, that even the sins which were committed under the former dispensation were effectually to be taken away. The blood of Christ, though not shed, till the 'end of ages,' reached back in its efficacy to all who from afar had seen the Messiah's day; and the death of the true Mediator was designed to vindicate the righteousness of God in the redemption of those who had transgressed in the ages before Christ's coming, as well as of those saved in later times, Romans iii. 25: Heb. ix. 15; that the typical sacrifices were insufficient to wash away sin was, then, admitted in the sacred books of the Jews; and they who clung to those abrogated Levitical rites, or, we may add, who now cling to them, rejecting the Messiah, were and are offending against the spirit of their own religion. The apostle, to a like purpose, reasons out of the 40th Psalm, that

* Guyse.

† "The *house of Israel*, in this prophecy, as distinguished from the *house of Judah*, must, I think, be the spiritual seed of Abraham among the gentiles, called the *Israel of God*, Gal. vi. 16. But Pierce is of opinion that the *houses of Israel and Judah* mean the whole Jewish nation; and that this is a prediction of the general conversion of the Jews to the Christian religion."—M'Knight.

the doing of the will of God by Christ, in the body that was to be prepared for him, was to be more pleasing to the Lord than all sacrifices; and connecting this with the promise, "their sins and their iniquities will I remember no more," Jer. xxxi., he argues the perfection of the *one* sacrifice of Christ, and the needlessness of its repetition, from the perfection and irrevocableness of the promised pardon.

I need not explain that the "writing of the law in the heart," is not meant by the prophet as exclusively belonging to the times of the New Testament. There were, under the old covenant, many whose hearts were renovated by the Spirit; nevertheless, when the Sinai covenant is viewed apart from the covenant of grace, this was a part of its imperfection or weakness, that, while requiring obedience, and promising to reward it, that national and typical covenant gave no promise of a heart to obey. Neither when first made with Israel, (Exodus xix. 5,) nor when it was solemnly confirmed, was this secured absolutely. "And hence it was," says one, "that they brake that covenant by their apostasy, and made it of no effect; and that God refused to be called their God, and to acknowledge them for his people; and that in contempt he called them the people of Moses, rather than his own. Here a better covenant is opposed to that Israelitish covenant, which better one is not formally the covenant of grace, but a spiritual dispensation of that covenant opposed to a typical;" the effect of which is, that "*the law of the Spirit*" takes the place of the law of a carnal commandment; and the Christian is accordingly described as obeying in the spirit, and not in the letter. The covenant of grace, including the promise of the Spirit, was indeed made before the covenant at Sinai; the promise given to Abraham included it, and the Sinai covenant could not make that void; but in New Testament times it was to be far more gloriously manifested, and the spirit of adoption was to be more copiously given.*

* See Witsius on the Covenants, vol. ii., for a full illustration of this point.

"They shall teach no more every man his neighbour," is to be explained on a similar principle. So plentifully should the means of instruction in the will of God be enjoyed, so intelligibly should the doctrine of salvation be set forth, that the light of a less perfect dispensation should be as darkness compared with the light of a simpler and more spiritual economy. Under the one dispensation, it was but "childhood with the church; under the dispensation which was to follow, none would need to be a child in knowledge, if he would but labour to understand; the word of the gospel should come in so clear a light. How like to this language of the prophet, is the language of an apostle, 1 John ii. 27: "The anointing which ye have received of him abideth in you, and ye need not that any man teach you," &c.

The prophet *Ezekiel*, no less than Jeremiah, dwells chiefly on spiritual blessings, when foretelling good days to come. Whoever looks into the eleventh chapter, or the thirty-sixth, may be satisfied of this. "I will give them one heart, and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and keep mine ordinances and do them: and they shall be my people, and I will be their God," (ch. xi. 19, 20.) So, in the thirty-sixth chapter, the blessings of the covenant are thus enumerated: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." While other prophecies, already referred to, affirm the Messiah to be, in a peculiar manner, the cause and Author of the blessings of God's covenant, so when the prophets, as here, explain more particularly what these blessings of God's covenant are, it is not temporal advantages, but these spiritual, comprehensive benefits, that they insist on—knowledge, righteousness, purity. What Israelite, who was not

blinded by prejudice, might not have found, in these passages, the doctrine of *regeneration* afterwards taught by our Lord himself and his apostles? Who needed fail to discern that "the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost?" And need we be surprised that the carnal notions of Nicodemus and his incredulity received such a reproof as that, "Art thou a master in Israel, and knowest not these things?" Psalm li. and Isaiah ii. lv. may be consulted for additional illustrations of this point.

Daniel too, the prophet whose high descriptions of the glory of the Messiah's kingdom, were, more than others, founded upon by the Jews in their fanciful expectations of a worldly Redeemer—what is it which *he* delights to dwell upon as the distinguishing blessings of the Messiah's advent? Is it not that He was to finish the transgression, and make an end of sin, and bring in everlasting righteousness?

Haggai is another witness. He foretells the coming of "the desire of all nations." In sublime and graphic terms, he points to the mighty changes which should follow in the condition of the church and the world. But the blessings of the Messiah's gracious reign are represented in the short and comprehensive term PEACE. "The glory of this latter house shall be greater than the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts." A powerful argument of the fact that Messiah has come, may be founded on what is here foretold of the glory of the second temple. But this falls to be noticed immediately, under our next head of observation.

2. The prophets foretell the abrogation of the Levitical law, and the succession of a permanent dispensation of another kind under the Messiah.

To refer again, for a moment, to the prophecy by Jeremiah, of a new covenant:—"In that, he saith new, he hath made the first old." Heb. xii. The Jews have made but a weak exception to this argument, in contending that the establishment, and not

the renewal of that covenant, is here promised. God himself contradistinguishes the one covenant to the other; "not according to the covenant which I made with their fathers," &c. It is so opposed to the old, and substituted in its place, as that it puts an end to it, or perfects its design, to wit, in giving the reality of those things which the other shadowed forth. "Now," reasoned the apostle, "that which decayeth and waxeth old, is ready to vanish away."

From the prophecy of Haggai, the apostle also deduces an argument of the transient nature of the Jewish economy, as well as of the permanent nature of the spiritual dispensation which was to follow. "*Yet once*," said the Lord of hosts, "it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come," &c. That the passage has respect to the changes which would be introduced by the coming of the Messiah, and the new dispensation which he would commence, is evident from the very words, and from their connection. The changes are described in such figurative language, as is usual in the Hebrew Scriptures, to denote great revolutions in states or in the church. The language which had been literally applied to the quaking of Sinai, when the law was given, is now used to describe a great moral change. It is a change of vast magnitude, for, whereas the voice of God then (at the promulgation of the law) shook the earth, now he promised to shake *the heavens*, and to shake all nations. And this word, *yet once more*, עוד אחת, reasons the apostle, points out the new dispensation, as one which was to undergo no change. "And this word, *yet once more*, (ετι ἁπαξ,) signifieth the removing of those things that are shaken, as of things that are made,"* that the things which

* 'Things that are made'—"much the same as things of a corporeal and created nature. The writer means to say, that the ancient order of things, namely, the Jewish dispensation, will be *changed*, *removed*, *abolished*, in like manner, as the objects of the natural creation."—Moses Stuart.

cannot be shaken may remain"—the glorious privileges and blessings, worship and ordinances of the New Testament church, which are of an unalterable constitution, and are introduced instead of the former, to abide without change to the end of the world.*

It is in immediate connection with the words just quoted, that the same prophet affirms that the glory of the *second house* or temple should be *greater than that of the former*. How is this to be explained, but by the admission, that the Messiah came to that temple, and ministered in it? The second temple never, in any other sense, equalled the first. It fell far short of it in costly external ornaments; it wanted, as the Jews confess, the cloud of glory overshadowing the mercy-seat, the ark of the covenant, the perpetual fire, the holy oil, not to add the glory of the spirit of prophecy—honours and ornaments these, with which

* Guyse, (volume v. page 443,) has the following note: "*His promise of shaking not the earth only, but also heaven*, manifestly relates to the great alterations that should be made by the *first*, and not the *second* coming of Christ: For in the prophecy, Hag. ii. 6, he said he would do it in a *little while;* and the alterations which ensued upon Christ's appearing in the flesh, and not those which will be made at the day of judgment, suited the design of the apostle's argument, which was to show the superior excellency of the Gospel state, in opposition to the Mosaic dispensation. And *the earth* might be said at this time to be shaken, as there were great commotions in the earth at the birth of Christ, and by the miracles he wrought, and the earthquake that attended his resurrection. *The heavens* also were shaken, when the extraordinary star appeared to the wise men of the East, and a multitude of the heavenly host celebrated the praises of his birth; and when the heavens were opened, and the Holy Ghost descended upon him, and God the Father declared, with an audible voice from heaven, *This is my beloved Son, in whom I am well pleased;* and when the sun was darkened at his death, and the like. But the expressions quoted by the apostle may rather be taken in a metaphorical sense, relating to the dissolution of the church and state of the Jews: For the overthrowing of nations and kingdoms is in prophetic language represented by *shaking the earth and the heavens*, as in Hag. ii. 21, 22; Isa. xiii. 13; and Joel iii. 15. And the *shaking of the earth and heavens*, here intended, carries our thoughts back to the mount Sinai dispensation, and the Gospel church state, which had been set in opposition one to the other in the foregoing verses, 18—24; and so we are naturally led to understand by it the *removing of those things that are shaken, as of things that are made, That the things which cannot be shaken may remain;* and which are called a *kingdom that cannot be shaken*. Ver. 27, 28."

it is quite in vain to bring into comparison any decoration of the second temple, whether by the gifts of Darius and Artaxerxes, or the additions and embellishments of Herod. The presence of the Prince of Peace was its glory—greater than that of the first temple, even in Solomon's days. There He appeared, who was the desire of nations. There *he* proclaimed his gospel, and gave peace—he, in whom, as himself the temple of God, dwelt all the fulness of the Godhead bodily. If this Prince of Peace were not also God himself, with what reason, we may ask here, by the way, could the glory to be conferred upon the second house be greater than that of the former, since, in the first, the presence of God was manifest in the *Shekina*, and the sacrifices that were presented on its altar were consumed by fire from heaven? But, besides, the fact that the second temple is destroyed, proves that the Messiah must have come, and that *peace* is now given to the world. In vain the Jews speak of a *third* temple to be rebuilt. It is of that temple then existing that the prophecy speaks (הבית הזה;) nor otherwise could it have given any availing consolation to Zerubbabel and his companions, whom the prophet was then encouraging to proceed with the building, "Yet now be strong, O Zerubbabel, and Joshua, and all ye people of the land, and work: for I am with you, saith the LORD of hosts."—"Yet a little while, and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the LORD of hosts."

Again, the predicted change of the priesthood, and cessation of sacrifices, implied an intended change of the law. We do not recur to the 110th Psalm, except to remind the reader of the convincing argument, founded upon it by the writer to the Hebrews. "If perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there, that another priest should rise after the order of Melchizedec, and not be called after the order of Aaron? For the priesthood being changed,

there is made of necessity a change also of the law. For he, of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar," &c. Heb. vii. 11—17.

We shall take our proof of the destined cessation of sacrifice from Daniel. How plainly does he foretell the ceasing of these (chap. ix. 27,) in commediate connection with his mention of the *Messiah* by that very name, and of his great work, in making reconciliation for iniquity, and bringing in everlasting righteousness. "In the midst of the week," the seventieth, or last (prophetical) week, "he shall cause the sacrifice and the oblation to cease," having "confirmed the covenant with many, and the Messiah having been cut off,* but not for himself."

The sacrifices, like the priesthood, constituted so essential a part of the Jewish law, that of both the same argument holds; a change in these denoted a change in the whole ecclesiastic system of the Jews. But here it is foretold that they should be superseded, abolished, should cease to be offered; and this is predicted in immediate connection with the confirming of the new covenant with *many*—how confirmed, but by the blood of Christ emphatically called in the gospel the blood of the New Testament or Covenant, shed for *many*, for the remission of sins? "His sacrifice was to put an end to the typical sacrifices—the new covenant being sealed by the sacrifice of Christ, and preached by the apostles, and confirmed by the effusion of the Holy Ghost, and by many miracles, the sacrifices of beasts, which constituted a great part of the old covenant, immediately lost all their efficacy and dignity, and so were justly abrogated."† "It actually took place, adds the learned Witsius, not long

* The Hebrew word, translated, *cut off*, is by the Jewish Rabbies, interpreted of a death inflicted by the sentence of a judge—"quod haud aliter, quam de violenta morte, et quæ per modum supplicii infertur, nobis observatum est, ex. gr. Exod. xii. 15. 19; Psal. xxxvii. 9. 22; and Prov. ii. 22; unde et Rabbinis certum genus mortis, quo quis propter peccata, ante justum tempus, ex hac vita abripitur, כרת, seu *excisio* vocari solet."—C. B. Michaelis.

† Witsius on the Covenants, ii. p. 398.

after, on the destruction of the city and temple; for, all the sacrifices ceased upon that. Josephus relates, that Titus answered the priests, who begged for their lives, after the burning of the temple; that "that was destroyed, on account of which he would have justly saved them; but that it was proper for the priests to perish with the temple." And what Chrysostom relates, (Orat. iii. contra Judæos,) agrees with this, that the Jews should have said to Julian, when he exhorted them to sacrifice in the ancient manner:—"If you would see us sacrifice, restore our city, rebuild our temple, and we will sacrifice even now as before." As the profane emperor, from the hatred he bore to Christianity, attempted this, and furnished the expense out of the public treasury, God prevented it by his almighty hand, thereby showing that he had no pleasure in new sacrifices. So far was the expectation from being a just one, which yet prevailed widely among the Jews, that Messias, when he came, should in no degree alter or abolish any of their Mosaic ordinances; but should make their sacrifices, purifications, sabbaths, and festivals, far more glorious than ever. He, indeed, did not destroy the law, but he abrogated its shadows, by fulfilling them.

It is not necessary, and in the space of one lecture, it is impossible to enter into a refutation of the various theories of those Jews who would refer the words of Daniel concerning Prince *Messias*, or the *Anointed*, to Cyrus, or to Zerubbabel, or to the High Priest Joshua, or to Nehemiah. These various conjectures have been, with admirable learning, examined and set aside, and the prophetical weeks of Daniel shown to answer with perfect accuracy to the time of Christ's death, by Vitringa,* Michaelis,† and others. It is certain that the Jews, for ages, learned from this very passage, to call the promised Saviour by the name Messias, and appropriate the title to him by eminence; that the whole description of the benefits of Christ coincides with other intimations of prophecy concern-

* Observat. Sac. lib. vi. c. 1—5.
† In Hagiographos Vet. Test. Libros, vol. iii.

ing *his* salvation and righteousness; and that all the circumstances in this wonderful portion of Scripture were most literally accomplished, some of them occurring within the last of the seventy weeks, namely, the death of the Messiah, the confirmation of the covenant, and the abrogation of sacrifice; and others of the events, soon after, though without that week or term of seven years, being conjoined with the other events in the prophecy, as consequences or results, such as the destruction of the temple and the city by Titus—desolation unto the end of the war—the overspreading of abominations, &c. In fine, our Lord and Saviour points to this prophecy, and furnishes a key to the interpretation, even of its obscurer clauses, when he predicts the encompassing of Jerusalem by the Roman armies, and pronounces its doom of desolation: fixing its time of judgment in connection with the end of the first age of Christianity. Mat. xxiv. 14—16: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, (*Luke*—when ye shall see Jerusalem compassed with armies,) stand in the holy place, (whoso readeth, let him understand,) then let them who be in Judea flee into the mountains," &c.

3. Finally, the predictions of the calling of the gentiles, and their union in one church with the Jews, as they do, by the very fact of such predictions having been given, prove the destined abrogation of the Levitical law; so, by their fulfilment, do they establish that the reign of the Messiah has commenced? The Spirit which spake by the prophets, not only foretells the passing away of the temple and the sacrifices, but the substitution of another worship, not compatible with the observance of the Mosaic institutions, and the participation by the world at large, of privileges once proper to Palestine. It was early said, God shall persuade Japhet to dwell in the tents of Shem; (Gen. ix.) It is foretold that God should take for himself priests and Levites, out of all nations without distinc-

tion; (Isaiah lxvi.)—that in all places, incense and a pure offering should be offered to his name; that on the bells of the horses should be engraven *holiness to Jehovah;* which was formerly engraven only on the golden plate fastened to the mitre of the high priest; (Zech. xiv.)—that the isles should wait for the Messiah's laws; (Isa. xlii.)—that all nations should flow to the mountain of the house of Jehovah; (Isa. ii.)—that there should be an altar to the LORD in the midst of the land of Egypt—not a Levitical altar, which was confined to one place, (Deut. xii.) but a spiritual and evangelical altar; in short, the ordinances of divine and acceptable worship, nothing being more common in the prophets than to speak of Gospel worship in the phrases of the law; and again, that Israel should be the third with Egypt, and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." In short, it is foretold that "Jehovah shall be King over all the earth: in that day shall there be one Jehovah, and his name one." (Isaiah xix.; Zech. xiv. 9.)

That all nations were to come in to the Messias, and so the distinction between the Jew and gentile to cease, by right, at his coming, is, (remarks Bishop Pearson,)* the most universal description in all the prophecies. God speaks to him thus, as to his Son, "*Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession.*" It was one greater than Solomon of whom these words were spoken, "*All kings shall fall down before him, all nations shall serve him.*" (Psalm lxxii.) And again, "*In that day shall there be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek.*" And in general all the prophets were but instruments to deliver the same message which Malachi concludes from God. "*For from the rising of the sun, even unto the going down of the same, my name shall be*

* Exposition of the Creed, Article ii.

great among the gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." Now the bounds of *Judea* being settled, the promise of God being to bring all nations in at the coming of the *Messias,* and this being what the Jews so much opposed, as loath to part from their ancient and peculiar privilege; he who actually wrought this work must certainly be the *Messias:* and that *Jesus* did it, is most evident. That all nations did thus come in to the doctrine preached by *Jesus,* cannot be denied. For although he was not sent *but to the lost sheep of the house of Israel;* although of those many *Israelites* who believed on him while he lived, very few were left immediately after his death: yet when the apostles had received their commission from him to *go teach all nations,* and were endued with power from on high by the plentiful effusion of the Holy Ghost; the first day there was an accession of *three thousand souls:* immediately after, we find the *number of the men,* besides women, *was about five thousand;* and still *believers were more added to the Lord, multitudes both of men and women.* Upon the persecution at *Jerusalem,* they went through the regions of Judea, Galilee, and Samaria; and James testifies that there were many thousands, (myriads, ten thousands,) of the Jews who believed. Then we read of the believing *Jews,* strangers, scattered through Pontus, Asia, &c. Yet all these are nothing to the fulness of the *gentiles,* which came after. How much did *Jesus* work by one St. Paul, to the obedience of the gentiles by word and deed? How did he pass from Jerusalem round about through Phenice, Syria, and Arabia, through Asia, Achaia, and Macedonia, even to Illyricum, fully preaching the Gospel of Christ? How far did others pass beside St. Paul, that he should speak even of his time, that the *Gospel was preached to every creature under heaven?* Many were the nations, innumerable the people, which received the faith in the apostles' days: and, in not

many years after, notwithstanding millions were cut off in the bloody persecutions, yet did their numbers equalize half the Roman empire; and little above two ages after the death of the last apostle, the emperors of the world gave in their names to *Christ*, and submitted their sceptres to his laws, that the *gentiles* might *come to his light, and kings to the brightness of his rising;* that *kings* might become *the nursing-fathers, and queens the nursing-mothers* of the church.

From hence it came to pass that, according to all the predictions of the prophets, the one God of *Israel*, the Maker of heaven and earth, was acknowledged through the world for the only true God: that the law given to *Israel*, was taken for the true law of God; that all the oracles of the heathen gods, in all places where Christianity was received, did presently cease, and all the idols or the gods themselves, were rejected and condemned as spurious. For the Lord of hosts had spoken concerning those times expressly: *It shall come to pass in that day, that I will cut off the names of the idols out of the land, and they shall no more be remembered: also I will cause the prophets and the unclean spirit to pass out of the land.*

"Now," concludes Dr. Pearson, "this general reception of the Gospel being so anciently, so frequently foretold, the same being so clearly and universally performed: even this might seem sufficient to persuade that *Jesus* is *Christ*. It is impossible *Jesus* should have been so received for the true Messias, had he not been so: or that this doctrine, which teacheth him to be the Christ, should be admitted by all nations for divine, had it not been such. For whether we look upon the nature of the doctrine taught, the condition of the teachers, or the manner in which it was taught, it can no way seem probable that it should have had any such success, without the immediate working of the hand of God, acknowledging Jesus for his Son, the doctrine for his own, and the

fulfilling by the hands of the apostles what he had foretold by the prophets."

From the above induction of proofs, both from Moses and the prophets, it is surely not to be mistaken, what is the great subject and scope of ancient Scripture. CHRIST IS THE ALL IN ALL OF THE WORD OF GOD. And if we must lament the incredulity of the Israelite who does not see this, shall we close the lecture without suggesting in few words how great is *our* privilege in possessing those ancient records! how worthy are they of our frequent search and meditation! And if not only do they testify of Christ, but *in them we have eternal life*, how great is the guilt and folly of gentiles as well as Jews who neglect this great and free salvation; nay, who are not filled with grateful admiration of that goodness and grace, as well as manifold wisdom of God, which provided, and so early revealed that wonderful remedy for the wants and miseries of mankind; kept alive by so many successive disclosures of the Divine purpose, the faith of the church in its coming deliverance; and now so clearly and minutely unravels to us who live in the light of the New Testament, the scheme of salvation by grace—the mystery hidden from ages, but in these days MADE KNOWN TO ALL NATIONS FOR THE OBEDIENCE OF FAITH.

LECTURE IX.

THE WORK OF THE HOLY SPIRIT, IN CONNECTION WITH THE CONVERSION OF THE JEWS.

BY THE REV. JOHN DUNCAN,

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Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God.—EZEKIEL XXXIX. 26.

THESE words, with their preceding context, contain a prophecy of "the bringing again the captivity of Jacob." From the terms of the prophecy itself, not to mention the place assigned it in the series of prophetic announcements, it is manifest, that it relates not to the past, but to the future restoration. Two circumstances especially may be adverted to as determining this point. 1. The universality of the restoration, ver. 28, "I have gathered them into their own land, and have left none of them any more there," that is, "in captivity among the heathen." 2. The permanence of their restored state, of God's favourable regard to them, and of their spiritual worship of him, as set forth in the text.

The blessings promised to be conferred on the house of Israel, in that happy time, are not merely temporal. Indeed, according to the tenor of the covenant made with Abraham, Isaac, and Jacob—to which, and to ADONAI's* faithfulness in keeping the

* The peculiar name of God, (which may be found in the English Bible, Isaiah xii. 2, and elsewhere,) in Heb. יהוה, is one from pronouncing which the Jews religiously abstain, substituting in its place אדני, ADONAI. This practice is followed by the Sept. and N. Test.,

covenant for ever, the whole current of prophecy is one continued witnessing—none of the promises was, at least in the ordinary sense which is now generally attached to the words, *merely temporal.* However, in other respects, the land which ADONAI sware unto the fathers to give it, may resemble other lands—the *relation* which it bears to *Him*, and, by his oath and gift, to *Them*, is a thing spiritual, sacred, divine, pledged by indissoluble covenant (בריח עולם), and secured by purpose and oath, two immutable things in which it is impossible for God to lie.

But whatever may be thought of this, we expect it will be readily granted, that the mercy of the LORD, (ver. 25,) the knowledge of God, (ver. 28,) the enjoyment of the light of his countenance, and the effusion of his Spirit, (ver. 29,) are blessings, in the fullest and most emphatic sense spiritual, and such as accompany eternal salvation.

The last of these—the effusion of the Spirit—stands prominently forth, as a cause and a security for all the rest. I will do all these things, "*for* I have poured out" (or I shall have poured out) "my Spirit upon the house of Israel, saith the Lord God."

Our design, at present, is to show *the dependence of the salvation of the house of Israel,* upon the pouring out of ADONAI's Spirit.

Throughout the body of the lecture, it is deemed fit to confine ourselves to testimonies of the תנך* (Old Testament,) and to direct our address peculiarly to the house of Israel. It is hoped, however, that the attentive hearing of our Christian brethren will not be altogether profitless to their personal edification, while it may serve to strengthen their interest in the cause which has assembled us.

Though the mystery of the blessed Trinity, subsisting in the unity of God, be not so clearly and ex-

using Κυριος, and in general by the English employing the word LORD, or where the two words יהוה אדני occur, rendering them Lord GOD.

* A contraction for Torah, Nevi'im, Kethūvīm, The Law, the Prophets, and the Hagiographa.

plicitly revealed in the Scriptures of the Old Testament, as it is in those of the New, yet it was made known sufficiently as a basis for the faith required of those placed under that dispensation, and as a preparation for the disclosures kept in store for the fulness of the times when the Messiah should come. On the proofs of the Godhead of the Messiah, the subject of this evening's lecture neither requires nor permits that we should enter. But we no sooner open the sacred volume of the Law, and begin to read the stupendous history of the creation, than straightway our adoring attention is demanded to an agent, to whom an important place, and a mysterious but benevolent and beneficent operation on the mass of the world's matter, is assigned, רוח אלהים. "The Spirit of God was brooding upon the face of the waters." And as the fostering care of this blessed one, tenderly moving on the unformed mass—like some loving parent bird over the young progeny of her nest, till the genial heat brings forth the breathing life—gave to the shapeless lump, (*tohu wa-vohu*,) fitness to receive all forms of beauty with which the hand of ADONAI invested it: so also the whole adorning of the heavens above, and the exquisite marshalling of their armies, in comeliest, sublimest order, is ascribed to his skill and power. "By his Spirit he garnished the heavens"—or "by his Spirit, the heavens are elegance, splendour, dazzling beauty." Job xxvi. 13.

But it is not alone in the beauty of earth, as it came forth "very good" from the hand of its Creator, nor in the sublime spectacle of heaven and all its hosts —that the glory of this blessed Spirit is to be most clearly beheld. Placed amid his works, and ourselves a part of them, we would remain, but for the word of revelation, entire strangers to his very existence: and revelation, which is sparing though explicit in its notices of his work in creation, is full of the doctrine of his operation on the minds and hearts of men. That he is the Former of the spirit of man within him, is not obscurely taught in Gen. ii. 7. He (Adonai God) breathed into his nostrils the breath of

life. As an intelligent and spiritual being, made in the image and after the likeness of God, destined to hold humble ennobling communion with his Maker, man is fitted to receive the communications of God's Spirit, in a way in which no other creature is here below, and so to show forth the glory of the Divine Spirit in a more exalted manner, than it could be displayed in the *material* of the universe.

Before proceeding to consider the nature of the Holy Spirit's operation on the human soul, we assume here, as already proved by others, or as otherwise known from the Scriptures of the Old Testament, that Adam fell, and all mankind in him, from that state of holiness and bliss in which he was created, and that being justly subjected to the curse of God, threatened in the event of disobedience, the whole hope of mankind is shut up unto the faith of the great Deliverer, whom God, of his *mere* mercy, his abundant mercy, having provided, was pleased to reveal, as the Seed of the woman who should bruise the Serpent's head, while his own heel should be bruised in achieving the victory; and that this Seed of the woman is the same who was afterwards more determinately made known as the Seed of Abraham—the Seed to be called in Isaac—the Seed of David, the Messiah.

With this promise was miserable man driven out of Gan-Eden—with this promise *alone*—to solace him amidst all the misery which יצר הרע, the evil figment, (the corruption of his whole nature,) had introduced into his depraved soul—amidst all the fears which conscious guilt inspired, (conscious guilt which had made him vainly attempt to hide himself from the presence of the Lord among the trees of the garden)—amidst all the disorders of a world made subject to vanity, and cursed for his sake. This promise, the gift of Adonai's grace to utterly ruined man, was a light for his feet, and a lamp for his path—dim, indeed, if compared with the brightness which revelation, in its onward progress, communicated; but still a ray of the Sun of righteousness arising with healing under his wings,

piercing through the blackness of darkness, and giving assurance of brightest day. This bringing in of a new and better hope, laid the foundation of a new obedience corresponding—prompting return by the prospect of acceptance; while the knowledge, that he had destroyed himself, but that in ADONAI was his help, would fill the mind of man with horror of sin, and astonished, enraptured gratitude and love to the God of his hope and his salvation. The disbelief then, the neglect and forgetfulness of the promise, must have been at the bottom of all the wickedness, which soon overspread the antediluvian world, and provoked the Holy Blessed one, to bring in a flood of waters on the world of the ungodly. The disclosure of this dread purpose is introduced in these solemn, these most awful words: "My Spirit shall not always strive with man, because that he also is flesh." Gen. vi. 3.

I hope for the patience of Christian, and the candour of Jewish hearers, while I remark, in regard to the comments of Rabbies, who would make רוחי my Spirit, to signify in this place, the soul of man, as a spirit which may be called God's, because given of God—that this is a mere wresting of the Scripture; as the word רוחי occurs in many passages where God is the speaker, and in all of them means "the Spirit of God," in none the spirit of man—a fact of which any one who pleases may satisfy himself by referring to a concordance, Hebrew or English.

Fixing our eyes then for a little on this passage, we see that God, because of the fleshliness, (that is the unspiritualness, the unholiness) of men, threatens with his most awful of all judgments, leaving them to themselves, giving them up to the lusts of their own hearts, withdrawing from them a testimony for himself, a striving, or a judgment, which, as opposed to their fleshliness, his רוח had hitherto maintained.

Here we see two opposing principles, the flesh of man aiming against the Spirit of God, and the Spirit of God aiming against the flesh of man. The Spirit of God maintaining truth and holiness; the flesh of man rejecting the truth, and trampling down the

commandments of God. And as we have seen that the promise of the Seed was the brightest exhibition of the holy grace of the Lord, the only foundation of man's warrantable hope; and the faith of it, the only wellspring of acceptable service—we may easily infer what the striving or judging is, by which the Spirit of God had been hitherto repelling the flood of wickedness, which fleshly men had been pouring forth, to pollute the earth with their way. He had been acting mediately, or immediately, or both, on the mind of man, as one intelligent being doth on another. He had been acting in a moral and authoritative way, as a *judge*, or as one who, in plea of right, maintains the cause of truth and equity.

He had maintained a testimony for the being and glorious nature of the one God ADONAI, for the holiness, justice, and goodness of his law; a testimony against the madness and exceeding sinfulness of sin; and above all, a testimony to the word of promise, in order that repentance, which issues from faith and flows out into new obedience, might be produced; that thus sinners might not continue in sin through despair of salvation—or continuing in it through very love to it, might not have to plead, even to their own consciences, that the iron fetters of despair in which God had left them bound, had tied them up to the hard necessity of remaining in their state of alienation. In a word, the truths of Divine revelation in the measure then made known—all of which cluster around, and centre in the promise of the Seed—must have been the subject matter of the Spirit's *striving with* or *judging in* man;—a striving which, though it was resisted, gradually impaired, and at last extinguished, by wicked resistance on man's part, and righteous withdrawal on the part of God, was still so powerful that, till it was entirely quenched, the flesh could not obtain its full unimpeded sway, nor an impious race fill up the measure of their iniquity, that the wrath might come upon them even to the uttermost.

This notice is, indeed, brief, as is the whole sacred

narrative of that period. But when we descend to the more ample record of God's dealings with his chosen people, and listen to the voice of prophecy, opening up the bright prospects of the grace stored up for the coming times, we find the references to the work of the Holy Spirit becoming proportionally more numerous and express.

Indeed, upon examination, we find that it was by his Spirit that ADONAI constituted and maintained all the ordinances of his grace, and administered all the affairs of his government, among the people whom he chose to be to him a peculiar people above all people. Of Moses, we read, that when wearied with the burden of the people which was too heavy for him, he cried out unto the Lord. (Numbers xi. 16, 17. 25.) "And Adonai said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And the Adonai came down in a cloud, and spake unto him, and took of the Spirit that was upon him, and gave it unto seventy elders: and it came to pass that, when the Spirit rested upon them, they prophesied, and did not cease." That we should here understand a portion of Moses' soul or intellect is too absurd a supposition to be for a moment entertained. The communication of qualities, the same in kind, though in an inferior measure, to their minds, is indeed implied; but as the effect, let it be remarked, of the Spirit which ADONAI put upon them, a Spirit which was upon Moses הרוח אשר עליך—a Spirit distinct from his own, and which rested upon him. Besides, it plainly appears, that it was רוח נבואה, the Spirit of prophecy, for "when the Spirit rested upon them, they prophesied."

From all this, then, we learn that what enabled

Moses, the servant of the Lord, to bear the load of the people entrusted to his care was the Spirit of ADONAI resting upon him; and that when others for his relief, were taken into a share of the burden, they had to be taken into a participation of the benefit, and that thus ADONAI himself, by his Spirit alone, really presided over all the affairs of the children of Israel.

And if we pass from the executing of judgment, to the sacred service of the tabernacle, we shall find that in no respect was it felt to be the product of art and man's device. For not only was Moses warned of God, "See that thou make it according to the pattern which was shown to thee on the mount;" but we also read, Exod. xxxi. 1—11, "And Adonai spake unto Moses, saying, See I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee; the tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt-offering with all his furniture, and the laver and his foot, and the clothes of service, and the holy garments for Aaron, the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do." It was not then by natural genius, or art naturally acquired, whether Bezaleel possessed these or not, but by a wisdom and understanding, a know-

ledge supernaturally imparted by the Spirit of God, with which God filled him, that he was actuated in all his work about the tabernacle, and the things thereto pertaining. The Spirit of God was the real builder and maker, Bezaleel only an instrument—an intelligent instrument, indeed, working with the good skill of his hands, but *that* a skill which the Spirit of the Lord, filling him, diffused through all his constructive faculties.

And here we may also remark, that what we have learned about Bezaleel's ingenuity, holds equally true of certain endowments of other persons, which we should be inclined to call natural, did not the Holy Scriptures teach us the contrary. Take for an example the stirring courage of Sampson—we read Judges, xxiv. 25, "The child grew, and ADONAI blessed him, and the Spirit of ADONAI began to move him at times in the camp of Dan, between Zorah and Eshtaol." The only Saviour of Israel in the time of trouble, stirred up by the special motion of his own Spirit, the might which slumbered in the strong man's hand. Yea, shall a wicked alien hired to curse, be turned to bless Israel. For Israel, his inheritance sake, the Spirit of the Lord comes upon Balaam. Numbers xxiv. 2.

In a word, there is nothing merely natural about Judaism, either in its constitution, or administration. Universal nature, indeed, hangs in its whole extent, and in its minutest parts, on the sustaining and directing arm of its God: but within the sacred precincts of the covenant, which binds together ADONAI the portion of Jacob, (Jer. x. 16,) and the people of ADONAI who are His portion, (Deut. xxxii. 9,) the relation, the presence, and the operation, are of a more exalted order, belonging to the covenant of grace, redemption, salvation; and so truly *supernatural.* Psal. cxlvii. "He dealt not so with any (other) nation" (לכל גוי); and as for judgments—they knew them not.*

* Worthy of deepest pondering is the enumeration of these privileges in Romans ix. 4. It is into a participation of these in their greatest fulness, as connected with the Messiah already come, and

The sacred pillar of the cloud appears, it is moving before us. Reverently let us follow. "ADONAI remembers the days of old, Moses and his people; where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them to make himself an everlasting name. As a beast goeth down to the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people to make thyself a glorious name."

Behold the people of the ADONAI—behold the Servant of the ADONAI, the Shepherd of his flock—behold the Spirit of ADONAI, which ADONAI had put within him. "Cry out and shout, thou wanderer in the desert, for great is the holy one of Israel in the midst of thee. Happy art thou O Israel: who is like unto thee, O people saved by ADONAI, the shield of thy help, and who is the sword of thine excellency?"

What odours are these which embalm all the air, ravishing the sense? It is the holy anointing oil, like unto which none must be made for common use under penalty of death.

And before us stands, in the beauty of holiness, a goodly array of white-robed priests and mitred kings; no want there of prophets with burning lips, touched with a live coal from the altar.

And hark that voice of highest majesty, "*Touch not mine anointed, and do my prophets no harm.*"

But what doth this *anointing* mean? Surely something more precious than all the spices of Arabia is

already glorified, that we are, by the calling of the gentiles, introduced. Ephesians ii. 11—13, chap. iii. 3—6. The Christian church, in substance the same with the ancient Jewish, but advanced from infancy to manhood by the mission of God's Son, and the redemption which he, being made of a woman, accomplished, (Gal. iv. 1—6,) is a society supernatural and divine in its formation, its institutions, and its administration by the Spirit of the Messiah, who, by his gracious presence, pervades, unites, quickens, enlightens, sanctifies, preserves, edifies, strengthens, and carries on to perfection the whole body of the Messiah. (Ephes. iv. especially verses 15, 16.) "Glorious things are spoken of thee, O city of God!" Psalm lxxxvii. 3.

shed forth by ADONAI on the people who dwell beneath the shadow of his wings, and ascends back in grateful fragrance to rejoice the heart of him who is a Spirit, the God of the spirits of all flesh. Let Isaiah inform us, (lxiii. 1.) "The Spirit of the Lord God is upon me, because the Lord hath anointed me." We ask not just now of whom spake the prophet this, of himself, or of some other man? Of whomsoever he speaks, he maketh this plain, that ADONAI's anointing is with his own Spirit—that this is the inward and spiritual grace, of which the outward unction was but a type and a shadow, or at most, a mean of conveyance to the worthy receiver.

But what is all this to me, may a Jewish hearer say; I am merely one of the *am ha-arets*,* and I neither hope nor desire to be either a prophet, a priest, or a king? It is enough to me that I listen to those exalted persons into whom the Lord put his Spirit for the public good. O then do listen—listen to Moses the man of God! Hear the breathing of his heart's desire and prayer to God on your behalf. Numbers xi. 29: "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Such is the wish which the Spirit of God inspired Mosheh Rabbeinu with, and can *you*, O *can* you think it good for you to be of a different mind?

But instructed or uninstructed, you are Israelites, and as such specially called to be holy. Hear ye then the word of the Lord: Thus saith the Lord God, Exod. xix. 6, "Ye shall be unto me a kingdom of priests, and an holy nation." Lev. xix. 2, "Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy, for I ADONAI your God am holy."

And are you holy? Whatever be the privileges of a nation, holiness must have its seat in the heart, and its manifestation in the lives of individuals, or men belie their privileges, and hold up to the scorn of blasphemy, the holy name of him who constituted

* Plebeians uninstructed in the Law.

them a holy nation. A holy nation made up of unholy individuals! the thought is absurd.

Are you then holy? Let the flatteries of your fellow-mortals be hushed; listen to the Torah* and listen to conscience. Look on the resplendent purity of that fiery law; look on the holiness of ADONAI, whom it requireth you to resemble, then look into your own heart and behold the abominations that are within it; look on your lives; look on your own confessions on the *day of atonement* and at other times—then look up to the glorious high throne of ADONAI, and dare, if you can, to say that you are holy. We do not insult your misery, brethren beloved, our hearts bleed for your affliction, and still more for your sins. We arrogate not to ourselves the right to say to you, Stand by yourselves, come not near to us; we are holier than you. But this we say and this we feel, that it becometh us, and that it becometh you, to cry out, with a holier man than any here present, when he beheld the majesty of the Lord, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

But how then, you will ask, can Israel possibly be holy? The answer is, Shall any thing be too hard for the Lord? The character required of you, and the way in which you must attain it, are both set before you, in a light clearer than that of noonday. Lev. xx. 7, &c.—"Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. And ye shall keep my statutes and do them: I am the LORD which sanctify you."

The sun of this world, shining on objects, clothes them with splendour, which they reflect. God, the LORD, who is a sun and shield, giving grace and giving glory; Israel's holy One in the midst of Israel, shining forth from the mercy seat, and from between the cherubim, fills his sanctuary, his tabernacle, his tem-

* The Law.

ple, his city, his land, his people's souls, with the light and beauty of holiness.

For this the holy men of old, your fathers, prayed, as for that in which their very life consisted. Psal. li. 12, "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit." And again, Psalm cxliii. 10, "Teach me to do thy will, for thou art my God: thy Spirit is good; lead me unto the land of uprightness." The blessings which you see implored in these verses, in connection with the gift of God's Spirit, are such as every Israelite stands in need of. A clean heart, a right spirit, a standing place in the presence of God, the joy of God's salvation, the support of the Almighty's arm, instruction in the good, and perfect, and acceptable will of God, and guidance to the land of uprightness—these are blessings, which not only prophets and shepherds of the people require, they are indispensable to every one who would ascend into the hill of God, and stand within his holy place. ADONAI is not a God who hath pleasure in wickedness—evil shall not dwell with him, nor fools stand in his holy place. Without these things, then, how can you expect to have a share in עולם הבא?* If David feared being cast out of God's presence, why should not you? If his heart could not be cleansed by aught but God's Holy Spirit, how can yours be cleansed by aught beside? If he prayed so earnestly for God's good Spirit, with what fervent desire should *you* lift up your hearts with your hands to God in the heavens, to bestow the same precious gift upon you?

And this leads me on to a remark which, while it affords an additional proof how full the Bible is of the doctrine of the Holy Spirit, presents, at the same time, the amplest encouragement to the house of Israel to engage and persevere in believing prayer for the outpouring of the Holy Spirit. I mean the promises with

* The world to come.

which the sure word of prophecy is replete. Joel ii. 28. (In Heb. iii. 1.) "And it shall come to pass afterwards that I will pour out my Spirit upon all flesh, על כל בשר. (Not to speak of the calling of the gentiles, which we might show to be here foretold, let no *Israelite* now shelter himself under pretext of his being an *am ha-arets*.) "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And also upon the servants, עבדים, and upon the handmaids, שפחות, (the lowest, the most despised and neglected class,) in those days will I pour out my Spirit." See also to the same effect, Isaiah xliv. 1—5. "Yet now hear, O Jacob, my servant; and Israel, whom I have chosen: thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." And chap. lix. 19, to the end. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Thus have we seen, from the institution of the Jew-

ish system, from the history of its administration, from the prayers of holy and inspired men, and from the gracious promises of the prophetic record, that the whole salvation of Israel is dependent, entirely, on the outpouring of God's Holy Spirit—that here is Israel's life, Israel's wisdom and beauty and strength and glory. Zech. iv. 6: "Not by might nor by power, but by my Spirit, saith the LORD of hosts."

Would that we could yet address you in the word which the Lord spake by Haggai the prophet, saying, My Spirit remaineth with you, fear ye not. But woe is me, my bowels are pained within me, that I am compelled to take up a lamentation, and a wailing for the lost sheep of the house of Israel, and to tremble at the word of the Lord by Hosea, "Woe also unto them when I depart from them." Let us read the whole affecting context, Hos. ix. 11, 12.

And now, beloved brethren, brethren according to the flesh of my Lord and Saviour, suffer one who is, under God, indebted to the Jews for more than life, a man who has taken hold for salvation on the skirts of one who is a Jew—a gentile trusting in the branch from the stem of Jesse;—suffer me, I say, to address you in love, and as under the pure eyes of the God of judgment, the God of your fathers, who has not cast off his people whom he foreknew; but who, amidst all your departures from him, is waiting, that he may be gracious to you.

ADONAI hath cast you forth out of his land. His holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation, your holy and your beautiful house, where your fathers praised him, is burned up with fire, and all your pleasant things are laid waste. Judah is gone into captivity, because of affliction, and because of great servitude, she dwelleth among the nations, she findeth no rest, her persecutors have overtaken her between the straits. The ways of Zion do mourn, because none come to the solemn feasts, all her gates are desolate; her priests sigh, her virgins are affected, and she is in bitterness.

And, in all the evil that has come upon you, there

is not among you a prophet, nor any one who knoweth the time how long.

Wherefore hath Adonai done thus unto this land, and what meaneth the heat of his great anger? Hear ye the answer which the Lord says men shall give, and which, according to the prophecy, we do give to the question. Deut. xxix. 25, "Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them out of the land of Egypt." Hear the account of Jeremiah, Lam. iv. 13—"For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her, they have wandered like blind men in the streets." And hear the account also given in perfect accordance with all this, by an apostle of our Lord and Saviour. 1 Thes. ii. 15, "They both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."

We are sure that the Messiah is come—and we naturally ask, what may be the cause or causes, why, when he came to his own, his own received him not? This question has been answered already in a former lecture, and we do not recur to it further than is necessary to show the need of the outpouring of the Spirit to remove these causes. Putting aside the minor causes, we shall refer only to three which appear to be the most important. 1st. The natural blindness of the mind, and hardness of the heart, common to Jews with all other men. To this, as unremoved, Moses directed the attention of the people, Deut. xxix. 4: "The Lord hath not given you an heart to perceive, nor eyes to see, nor ears to hear, unto this day." This cause evidently the outpouring of the Spirit would remove. 2d. Judicial blindness inflicted, because of their iniquities already spoken of. To this Isaiah testifies. But this being an effect of the Divine anger, will be turned away along with that anger, that this song may be sung in that day, "Though thou wast angry with me, thine anger

is turned away, and thou comfortest me." There is another cause remaining, and, if we were to look only at second causes, it would appear to be the greatest of all, I mean the authority ascribed to the Talmud; but that gracious power of God which can burst through the depravity of man's nature, and find a way, notwithstanding of the fierceness of God's deserved anger, can surely make a speedy riddance of the cobwebs of man's inventions, the covering wherewith they cover, but not of Adonai's Spirit. It pains me, that I need to speak in such terms of what you reverence as part and parcel of the word of God; but before the Bible, and before your own minds, when enlightened by the Spirit of God, to understand the Bible, the puerilities, the fables, the silly stories of "Rabbi this, said so," and "another Rabbi said that another Rabbi still said so and so,"—the forced constructions of the plainest Scriptures, which your own common sense would revolt at, were it not crushed under the weight of a revered traditional authority, and which as it is, you must feel ashamed to defend, before any man, who will not implicitly bend his mind to the same authority—the mass of histories, true or false, of the sayings and doings of the later Rabbies, all delivered of God by word of mouth to Moses, at mount Sinai—the astounding affirmation that the בת קול declared, that the decisions of the house of Hillel, and of the house of Shammai, in direct opposition to one another as they are, were still the one and the other, the words of the living God—in addition to all this, the blasphemies of that book, over which grief, shame, and love, make me draw a veil: —before the light of God's word and Spirit, we say, these impious absurdities must be dispelled as the shades of night by the orb of day. That these things should be believed by sensible men having the oracles of God in their hands, shows the awful blindness and hardness of the human soul, the need there is for the outpouring of the Spirit, and how easily that Spirit would turn this great mountain into a plain. It requires but a glimmering of common sense, conjoined

with the least spark of downright honesty, to scatter the whole to the winds. But, alas! where is poor Israel to receive that glimmering of sense, and that spark of integrity? Creation cannot impart it; it must be brought by the Spirit of God.

Believe not me, dear Israelites, believe not any man on his own mere word. Sacredly reserve your faith for the word of the living God. Ye are Adonai's people, bound in solemn covenant, to fear, love, and serve him alone. Remember it is he who sanctifieth Israel. You say, "Every thing is in the hands (power) of heaven, except the fear of heaven." Horrible pride of man! to acknowledge his obligation to God for all that he has; saving always and excepted, the very best thing that any man can have, which if he arrogate to himself, he makes himself more his own debtor than God's. Not so runs the promise of God made unto you, and to your children, Jer. xxxii. 40—"I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me."

We have proved to you from the doctrinal statements of Scripture, from the prayers of the saints, and from the promises of God's covenant, the need you have of the Holy Spirit, in order to your answering at all the purposes for which the Lord set you apart to be a holy people unto himself. However learned you may be without this, you must remain arrant fools in the things of God; and, however simple and foolish you may be, this will make you wiser than all your teachers, for to such does heavenly Wisdom proclaim, "Behold I will pour out my Spirit unto you, I will make known my words unto you."

You say the Talmud is the word of God; we say it is not. We say the New Testament is the word of God; you deny it. We say that Jesus is the Messiah, the Son of the living God; your fathers crucified him as a blasphemer, and you say you see no reason to forsake the wisdom of your fathers. Well, one

thing is sure, and on all hands confessed—Adonai is the only God, and the Bible is his blessed word. In that word, he has promised his Holy Spirit. The holy men of old read the promise, and implored the gift,—the promise is in your hands, and reading, you should repair to Adonai: he may be found—he is near. He says, Call upon me, and I will answer thee, and show thee great and wonderful things which thou knowest not. He never said to the seed of Jacob, Seek ye me in vain. You should pour out your heart before him, importunately, perseveringly, unremittingly, till answered, in the cry "Take not, (or keep not,) thy holy Spirit from me. Restore unto me, (or bestow upon me) the joy of thy salvation, and uphold me with thy free Spirit. Thy Spirit is good, lead me unto the land of uprightness." Adopt all the prayers of the saints on this subject, turn all the promises into prayers. Take no denial; this is no vain thing, for it is thy life. Thus praying, show the sincerity of your prayers, by cultivating the dispositions which befit your requests, candour, and downright sincerity, a sacred regard to truth and to the God of truth, a determination to adopt nothing as matter of your faith, but what you receive from the mouth of God; but to receive and entertain all that he makes known, however contrary it may be to your prejudices, your natural inclinations, most cherished desires, and fondest hopes; however contrary to all human authority, which you may have hitherto venerated the most; and be the consequences to your worldly interests, in believing, professing, and partaking, whatever they may. And when you feel any thing contrary to this disposition, confess it as sin, and redouble your prayer for the Spirit of God to remove it. With your eye thus directed in singleness of heart towards Adonai, for his good Spirit to instruct you, read, study, meditate by day and by night on the Bible, the acknowledged, the indubitable word of God. What the result will be I know full well. If Adonai grant your request,—and when did he put

away the prayer of his servants who desire to fear his name?—then will the Lord reveal himself to you by the word of the Lord. You shall behold the beauty of the Lord, and the majesty of your God. When your heart is turned to the Lord, the veil which is upon your heart shall be taken away, and you shall behold wonders out of his law with adoring astonishment joined to surprise at your own blindness, which hid them so long from your view.

Adonai, Adonai God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and who will by no means clear the guilty, will draw near to you in and by his word, and ye shall behold his glory. The glory of the infinite and eternal excellences which he possesses in himself, you shall also see enstamped on every commandment of his holy, just, and good law. You will know and feel that the law is spiritual; that eternal righteousness is in all his testimonies. Conscience awakened will testify to the reasonableness and necessity of being holy as he is holy. And ah! then will come the appalling discovery that you are in very nature sinful, carnal, sold under sin—that in you, that is in your flesh, dwelleth no good thing. Then will the curses which are written in the book of the law dart on your trembling soul, lightnings more vivid than those of Sinai; and the intolerable misery of being sinful, that is, unlike and opposed to the holy Adonai and his holy law, will wring your heart with anguish unutterable. When striving to obey, (for if the Spirit of God be poured out upon you, nothing can discourage that effort so as to abolish it,) when, ever striving to obey, and ever failing, you shall be at last convinced that your carnal mind is enmity to God, since it is not subject to the law of God, neither indeed *can* be: Oh! your heart will die within you, and all your natural hope will expire. Neither the merits of ancestors, nor מילה,* nor

* Circumcision.

תפלין,* nor ציצית,† nor מזוזת,‡ nor the reading of the שמע,§ nor purifications, nor daily prayers, nor festivals, not even יום הכפורים‖ itself, nor death as an atonement for sins, nor the flattering maxim that "all Israel hath a share in the world to come," nor aught beside, that leaves the malady uncured, will ease your heart throbbing with the consciousnesss, "I have violated Adonai's law, and thus raised my sacrilegious hand against Adonai's perfections and very being, manifested in that very law in which he reveals himself and comes near, demanding and exhibiting himself as infinitely worthy all my love. Oh misery of miseries, to stand justly exposed to all that the wrath of the justly incensed Lord can inflict—misery deeper still, to have done such things, to have a heart that could prompt such conduct, and which, if unchanged—and I cannot change it—will lead to transgression *again*, and for ever." These things ye shall know if ye know the law; and, if the Lord pour out his Spirit, he *will* make his words (the words of his holiness) known unto you.

Yet, with the Spirit of the Lord resting on you, and the book of God in your hands, you shall not be cast down utterly. The name of Adonai, merciful and gracious, presents a ground of hope which his good Spirit will guide you to. Feeling yourself every way a sinner—the only hope you will find, will be in his name, his free grace, and bounteous love. To this you will trace all the precious promises which are scattered as so many precious jewels through all the

* Phylacteries.

† Fringes in the borders of the garments, Numb. xv. 38, &c.

‡ Certain passages of the law written on vellum, and attached to the door-posts.

§ The recitation of the section of the law. "Hear, O Israel," &c., Deut. vi. 4.

‖ The day of atonements.

What dependence is placed on externals will appear from the following passage, "Whoever hath *tephillin* (phylacteries,) on his head or on his arm, and *tsitsith*, (fringes,) on his garment, and *mezuzoth* at his door, is fortified that he shall not sin: for behold he hath many remembrances, and these are the angels which protect him from sinning, as it is said "The angel of the Lord encampeth round about his fearers, and delivereth them." Shabbath, ch. 2.

book, and adorn its every page. These, as you continue your studies under the Spirit's guidance, you will gradually find arranging themselves into one consistent and magnificent plan—an everlasting covenant well ordered in all things, and sure. The fundamental promise of all, you will find to be the remission of sins. All other blessings God promises to bestow on the house of Israel; *for*, saith he, I will be merciful to their unrighteousness, and their sins will I remember no more. Your hearts thirsting for forgiveness, yet jealous of the honour of the law, will be further established by your being led to see the importance of the bloody sacrifice which God connected with the bestowment of forgiveness; and the whole of the ceremonial law will appear in a new light most interesting, not only to your understanding, but also to your heart and conscience.

But, being soon made aware, as a heart in which is God's law, and which therefore feels the demerit and malignity of sin easily, I had almost said instinctively, perceives that the blood of bulls and of goats cannot take away sin, nor make the worshippers perfect as concerns the conscience; you will be led to inquire more deeply into the meaning of sacrifice, and to connect this instructive and most important rite with the promise of the Messiah; first announced in Gan-Eden, on the day when Adam ha-rishon fell, as the Seed of the woman who should bruise the Serpent's head, while his own heel should be bruised in achieving the conquest. Your sin-slain soul will revive at the announcement of a suffering and triumphing Saviour from sin and the old Serpent. And when you come to read, in the book of the prophet Isaiah, the place where it is written, chap. liii.: "He was wounded for our transgressions—he was bruised for our iniquities—the chastisement of our peace was upon him, and by his stripes we are healed. We all had gone astray as lost sheep, we had wandered, every one after his own way; and the Lord laid upon him the iniquities of us all. When his soul shall make an offering for sin, he shall see his seed; he

shall prolong his days, and the pleasure of the Lord shall prosper in his hands;" you shall exclaim, this is just what my case demands—this is just the Messiah, the deliverer for me. And thus prepared, you would speedily find him of whom Moses in the law and prophets did write—Jesus of Nazareth. We have his own authority and that of his prophets, for submitting the proof of the Gospel (בשורה), to the evidence of the תנך, and for affirming that the genuine faith of the latter would inevitably issue in the reception of the former. "Do not think," saith Jesus, "that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For, had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John v. 45. "For, (saith an apostle,) they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him;" Acts xiii. 27. And in the case of that apostle, it was when by the law he had attained to the knowledge of sin, that he found redemption in the blood of the Messiah, and knew undoubtedly that Jesus is that Messiah.

But you say, I know not that these would be the results. I know you do not—you cannot till you try. But this I ask, let the results be what they may, can you deny that we have proved, ay, to the approbation of your own consciences, that the plan suggested, the exhortation tendered, is founded on the infallible word of the Lord, and that you are bound—that you are necessitated to follow it, unless you would sin rebelliously, with a high hand cast off the fear of the Lord, and refuse to tremble at him, and at the words of his holiness? And how instructive, how consolatory and encouraging, if there be any sincere Israelite here, who, tossed about by the conflict of opposing systems, is alarmed, lest he should dishonour the God of Israel, by either on the one hand rejecting the Messiah, or on the other receiving an

impostor, to be assured, that if any man do the will of Adonai, he shall know of the doctrine, whether it be of God, or whether Jesus speaks of himself.

Having thus studied the Old Testament, and penetrated to the core with its truths in the living spirit of them; read then, in the same prayerful dependence on the Holy Spirit, the Talmud, much or little of it, as you may find it good and profitable—and *believe it* to be the word of the living God, if you possibly can. Read, still with the same dependence on the Holy Spirit, the New Testament of our Lord and Saviour Jesus Christ, and *disbelieve it* to be the word of the living God if you possibly can.

The question then between us, my much-longed-for friends, is brought to the fair issue of a practicable experiment, warranted and demanded by the word of God, fully admitted, and received by us both as such.

Standing in the presence of the great Judge of all, in the view of what I owe to the truth of my Lord and God, who bought me with his own blood, and through whose mediation alone I know, and am assured, that the Holy Spirit is bestowed; and whose name alone, through faith in his name, can give soundness to the sin destroyed soul—and in the view of what I owe to your souls, knowing that it is at the peril of my everlasting condemnation, if I attempt to deceive any, especially to seduce the chosen people of the Lord from their allegiance to their covenant God, I tremble not at the consequences of having addressed to you this word of exhortation. I tremble only, lest through the contemptuous rejection, or callous neglect of it by any hearer, I should become the savour of death unto him.

And now you know your immediate duty. You must perforce approve of it. Will you dare, under Adonai's eye, ever but now especially upon you—will you dare to neglect or defer it for a single instant? Delays are dangerous, flee for thy life, tarry not in the plain, look not back, lest thou be made an eternal monument of Adonai's tremendous displea-

sure. Seek ye the Lord while he may be found, call ye upon him while he is near. He is waiting to be gracious unto thee, he is exalted, that he may show thee mercy. Wilt thou be obstinately dumb, and restrain prayer before God. Wilt thou not, from this time, cry, "Pour out thy Spirit upon me, make known thy words unto me?" Brethren, my heart's desire and prayer to God for Israel is, that they may be saved; and that for their salvation, he would pour out upon the house of David, and upon the inhabitants of Jerusalem—even now, on such as may be present, and speedily on the whole nation—the Spirit of grace and of supplication, that they may look on Adonai, whom they have pierced, and may mourn for him, as one mourneth for his only son, and be in bitterness for him, as one that is in bitterness for his first born. In which day of doleful mourning, there shall be a fountain opened for sin, and for uncleanness for the house of David, and the inhabitants of Jerusalem. Zech. xii. 10; xiii. 1. The Lord hasten it speedily in our days.

And as for you, my Christian friends, not in name only, but in reality, who have been made partakers of the indwelling of the Holy Spirit, and who live in the blessed fellowship of Him who glorifies Christ, by taking of his, and showing it unto you, let me address myself unto you in behalf of the lost sheep of the house of Israel. By means of the additional light of New Testament Scripture, and by your own heart-felt experience, you know better than they do, where the salvation of Israel is to be found. Before the departure of our Lord and Saviour to his Father's glory, he promised to send the Holy Spirit, who, when he was come, should convince the world of sin, of righteousness, and of judgment—of sin, because they believe not in him—of righteousness, because he has gone to the Father, and we see him not—of judgment, because the prince of this world is judged. Ye know, that in fulfilment of this promise, the Spirit was poured out on the day of Pentecost, immediately succeeding our Lord's ascension into heaven. You

know the truth of all this, by many indubitable evidences, and by this, to your own minds, the most convincing of any—your own experience.

The Holy Spirit whom the world cannot receive, because it seeth him not, neither knoweth him, ye know, for he is with you, and abideth in you. You know how needful his communion is to sinful men, whether Jews or Gentiles: for once, ye were carnal, not having the Spirit. Then ye know ye did not, ye could not see the kingdom of God, ye did not receive the things of the Spirit of God, neither could ye know them, but they were foolishness unto you, because they are spiritually discerned. You are aware, that besides the natural depravity of fallen nature, there are, in the case of the Jews, peculiar superadded circumstances, flowing, indeed, from this the source of all human evil, yet adding immensely to the danger and difficulty in respect of them. Human power is in itself, you are aware, utterly vain, but you are aware also, that the promise of God who cannot lie, is pledged for Israel's conversion. Isa. xxxii. 13: "Upon the land of my people shall come up thorns and briers—until the Spirit be poured upon them from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field."

We earnestly recommend to your attentive perusal, the third chapter of second Corinthians, especially from the twelfth verse. "Seeing, then, that we have this hope, (viz. that the Spirit of God doth and ever will accompany our doctrine with his demonstration and power, commending it to the consciences and writing it on the hearts of men,) we use great plainness (or liberty—boldness) of speech; and not as Moses, who put a veil over his face,* that the chil-

* As Moses was the mediator (Gal. iii. 19,) of the Sinai covenant, the veil on his face seems to be of twofold significance. 1. As Moses was the representative of God to the people, the veil seems to indicate the real light, and yet comparative darkness, of that dispensation, as containing truly, yet only in a veiled, that is, a symbolical or typical

dren of Israel could not look steadfastly to the end of that which is abolished (viz., the legal dispensation, verse 7, the end of which is Christ, Rom. x. 4); but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament (hiding from them the glory of the Lord, which shines even in it); which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart.* Nevertheless,

form, the everlasting Gospel—in this respect, "the veil is done away in Christ." 2. As Moses was the representative of the people, the veil on his face appears to represent the blindness of their heart, (See Deut. xxix. 4.) "Which veil remaineth untaken away even unto this day." "Moses speaking to the Jews had the veil, but going in to God he took off the veil. Moses, therefore, was a type of them." —*Œcumenius.*

* How miserable, yet how deeply interesting the situation of Israel after the flesh! and how deeply mysterious the procedure of God's adorable providence towards them! The Spirit of the Lord preserveth among them the holy books of the law and the prophets, and thus maintaineth even in the synagogue a constant, though ever resisted testimony for Christ! They are perpetually conversant with what is spiritual, (for the law is spiritual,) though only after a carnal manner. Wonders (glorious things) are still before their eyes, but their eyes are not opened to behold them. The Spirit is present by the word, a loud reprover, but unheard, for his saving influences are for a period judicially removed. Christ is present by the word, for the whole Old Testament is full of him—all day long stretching forth his hands to a disobedient and gainsaying people, Rom. x. 23. For behold God hath laid in Zion a stumbling-block, and rock of offence; and whosoever believeth in him shall not be ashamed. Rom. ix. 33. What a lesson does this afford to us, how inefficient the best means and noblest privileges are to benefit a people, unless the gracious presence and inward operation of the Holy Spirit accompany them! What a warning that we do nothing to grieve and provoke that good Spirit, especially by refusing to behold the glory of the Lord Christ! And as regards the Jews themselves, how astonishingly has a system of means, fitted and destined to prepare them for the ultimate reception of the kingdom of God, been, during all the fierce anger of the Lord, kept up among them! How wide in one respect, and yet in another, how small is the separation between the church and the synagogue! Let but the veil which is between the face of Moses, and the heart of Israel, and which has been removed from Moses' face in Christ, be removed also from their heart, and the synagogue immediately becomes the church: for if they believe Moses, they will believe Christ. But remove this veil no creature can: it is the work of God's Spirit *solely* and *entirely*. It is ours to speak to them the truth in love, if peradventure God may give them repentance to the acknowledging of the truth: to commend Christianity by our

when it shall turn to the Lord, (that is, as I judge, to ADONAI, the one living and true God, the blessed Trinity, but especially the Holy Spirit, whose dealing with the heart is most immediate,) the veil shall be taken away. Now the Lord (unto whom their heart shall turn) is that Spirit* (of whose administration we have been throughout the chapter speaking); and where the Spirit of the Lord is, there is liberty. But we all (who are enlightened by the Spirit) with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, (rather—by the Lord the Spirit.)

Having therefore these promises, be persuaded, dear brethren, be stirred up to pray for the outpouring of the Spirit on the house of Israel. Whatever means God has appointed, let these be vigorously, efficiently employed. But let us ever remember, that mighty as these *may* be, as they assuredly *shall* be, through the power of the Spirit of God, they are, in and of themselves, absolutely nothing. The excellency of the power is entirely of God, and in reference to this sublime truth, there is nothing left us that we can do, but to pray. Societies may be formed, churches as such may enter into the field, sermons may be preached, inquiries may be made, information obtained, plans organized, funds profusely furnished, missionaries instructed and sent forth, institutions formed, bibles and tracts distributed with the most abundant liberality, and discussions upon discussions held interminably, but all in vain without the Spirit. God will not give his glory to another. The residue

lives, adorning the doctrine of God our Saviour in all things; and above all, to pour out to God continually our heart's desire and prayer, that, by pouring out his Spirit upon them, he would lift up from their hearts the veil, which hides the Law and Gospel equally from their view.

* Those who, by the Lord, in verse 16, understand our Lord Jesus Christ, paraphrase this verse thus: "The author of this virtue of the Holy Ghost, which displays itself in the Gospel, (verse 8,) is the Son of God himself, who also produceth in us that holy boldness of preaching the truth," &c.—*Diodati*. Either way, the conclusion for our present purpose is much the same.

of the Spirit is with Him, and it will be bestowed in answer to believing, earnest, importunate, persevering prayer. Oh then pray—pray without ceasing, that the salvation of Israel may come out of Zion.

If I thought you could need any further stimulus, I would call on you to remember the days of old, when Israel was holiness to the Lord, the first fruits of his increase, at the time when God left all nations, our own fathers among them, to walk in the way of their own hearts. How bright was then the beauty over whose departure for a time—for a long time—but only for a time, we mourn! He showed not such favour to any nation, for they had not known his judgments. Think on all the exalted privileges conferred on them by him who had mercy on them—the adoption, and the glory, and the covenants, and the giving of the law, and the service of God. Think that theirs are the fathers; and greatest of all, that of them, as concerning the flesh, Christ came, who is over all blessed for ever. Think of our obligations to them. When we were poor aliens they thought of us, they prayed for us: "We have a little sister, and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for?" Cant. iii. 8. "God be merciful unto us, and bless us; may he cause his face to shine upon us, Selah. That thy way may be known upon the earth, thy salvation among all (heathen) nations. Let peoples praise thee, O God, let peoples praise thee—all of them. Let communities rejoice and sing glad songs: for thou shalt peoples judge with equity, and communities on earth, thou shalt conduct them, Selah." Psal. lxvii. 1—5. Into their olive tree we have been ingrafted, and partake of the root and fatness: on the skirts of a Jew we hang for life everlasting. Salvation is of the Jews. Think of the benefit still in prospect for ourselves, to whom the receiving of them shall be as life from the dead. And think, above all, on the pleasure of the Lord prospering in Messiah's hand. Oh! what shall be the delight with which her Maker, her husband, shall receive back again his adulterous, his

penitent spouse: when he who is a father to Israel shall welcome home his wandering sons, who were dead and are alive again, who were lost and are found! He will rejoice over Jerusalem with singing; he will rest in his love. And never shall they stray from their home. "He will not turn away from them to do them good; and will put his fear in them, that they shall not depart from him." Jer. xxxii. 40.

"Return, O Lord, return to the ten thousands of Israel." "Hear me, O Adonai, hear me, that this people may know that thou art Adonai God, and that thou hast turned their heart back again."

LECTURE X.

GOD'S DEALINGS WITH NATIONS ILLUSTRATED IN THE HISTORY OF HIS DEALINGS WITH THE JEWS.

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Who would not fear thee, O King of nations? for to Thee doth it appertain.—JEREMIAH x. 7.

So far am I from adopting, what with many seems to be received as an undoubted maxim, though couched in different phrase, that religion has nothing to do with the affairs and government of nations, and that the church of Christ is utterly dissociated from all such concerns, that I believe the sentiment to be no less unreasonable than it is impious: and that it is no more a compliment to religion, to imagine it too spiritual and heavenly a thing to be mixed up with the affairs of nations, than is the sentiment of Epicurus honouring to the supreme God—that he is too exalted to concern Himself about the affairs of this earth.—"The instant," says the celebrated English dissenting minister Foster, in strong irony, "The instant we begin to make the judicial application of its laws to the public conduct of the governing authorities, that instant we debase Christianity to politics; and a pious horror is testified at the profanation. Christianity is to be honoured somewhat after the same manner as the Lama of Thibet. It is to stay in its temple, to have the proprieties of homage duly preserved within its precincts, but to be *exempted* (in reverence of its sanctity!) from all cognizance of great public affairs, even in the points where they most involve its interests. But Christianity must have leave to decline the

compliment. As to its sacred character, it can *venture* that, on the strength of its intrinsic quality, and of its own guardianship, while in a censorial capacity, it steps on what will be called political ground. It is not so demure a thing that it cannot, without violating its consecrated character, go into the exercise of this judicial office. And as to its *right* to do so, either it has a right to take cognizance now of the manner in which the spirit and measures of states and their regulations bear upon the most momentous interests, or it will have no right to be brought forward as the supreme law, for the *final* award upon those proceedings and those men." And here I cannot help quoting, as the unsophisticated dictate of christianized reason, the saying of the Queen of Raiatea, one of the South Sea Islands, lately converted to Christianity, as related in Williams' Missionary Enterprises, p. 349. "At this time (beginning of 1832) the parliament met; for since they have been brought under the influence of Christianity, the representative form of government has been adopted. On this occasion, and before the members proceeded to business, they sent a message to the queen to know upon what principles they were to act. *She returned a copy of the New Testament*, saying, 'Let the principles contained in that book be THE FOUNDATION OF ALL YOUR PROCEEDINGS.' May it not be said that this 'Queen of the South shall rise up in judgment against many of the men of this generation, and shall condemn them?'"

But it is time to inquire, as my subject directs, what light God's dealings with the Jews throw on his dealings with nations generally. The question opens a field no less vast than important. It involves the highest principles and the most extensive consequences. It would require greatly more time than I have been able to give, or than you could now spare, for its discussion. I shall only be able to give a few general principles, or outlines of the subject; and I must warn you that you are not to expect either exciting or entertaining details that may while away a

passing hour. Were this all, I should consider our time very uselessly, and worse than uselessly, spent. But if I obtain your patient attention, I do not despair of setting before you some deeply important and interesting truths.

As the foundation of all our subsequent remarks, it is necessary to determine whether, and how far, the Old Testament is a rule of faith and manners to us—for it is one of the fearful fruits of the disorganizing principles of the present day, that this is not only called into doubt, but openly denied.

One would imagine, from the very nature and perfections of God, "of whom and through whom and to whom are all things;" who seeth the end from the beginning, and is the same yesterday, to-day, and for ever, and of whose throne justice and judgment are the habitation; whose knowledge, power, and rule, extend from the archangel to the insect, embracing at one and the same moment, and under one and the same influence and energy, the vast universe; undistracted by multitude, unoverwhelmed by vastness, unremoved by distance in time and space, that the principles of his moral government in one age, or with one people, would be alike applicable to another age and to another people; that the thrones and dominions on earth would be bound to recognize and honour him equally with the principalities and powers in heavenly places—and that, so far from there being any thing so exclusive or so peculiar in the great religious and moral principles of the Jewish theocracy, whatever there might be in its outward types and forms, as to afford no lessons and to involve no principles applicable to other nations or other orders of being, on the contrary, the whole universe is one vast theocracy—God being its origin, support, spring, and end. And therefore Sir Richard Blackmore, on the origin of civil power, nobly says, "That all the different kingdoms of the world are just so many parts or provinces of the Divine monarchy or empire, and bear the same relation to it, that the several cities, provinces, or counties, belong-

ing to the dominions of any earthly prince, do to the whole." Indeed there is a most beautiful uniformity, harmony, and analogy, between all the works and ways and laws of God, that show them to proceed from the same great Being and teach the same great and glorious lessons—and this thought you will find beautifully illustrated in two of the Lectures of our course on the Evidences last year, I mean those of Dr. Forbes and Dr. Paterson, which you would do well to read in this connexion. There is, throughout the universe, the grouping, so to speak, of the Great Spirit, that diversifies and yet condenses in one glorious picture of harmonious and noble colouring, the mighty system of nature, breathing forth the every where present and presiding God.

So far am I from believing that the Old Testament, and the dealings of God with the Jews, are neither a rule nor a pattern to us, in the various relations in which they are recorded, that, on the contrary, I believe they were expressly designed, selected, written, and recorded for that end—that therein we have a type of the providence of God, a model, or perhaps mould, cast by the hand of God himself, whose counterpart is found in the history of his dealings with the world; and all that is wanting is the spiritual eye to enable us to discern it. There is one God and Father of all, one Lord, one Spirit. There are the same human beings, the same human nature, character, relations, objects, pursuits; the same moral Governor, the same Judge, the same laws, the same truth, the same responsibility, the same sanctions, the same retributions, the same rewards and punishments. We can see no manner of reason why it should not be so; except man's love of freedom from all control; except—to enable him to say, with a more quiet conscience, "Who is lord over us?" the impious spirit involved in the wretched saying, the offspring of hell, namely, "the voice of the people is the voice of God;" the very principles and character developed in the second Psalm, "Let us break their bands asunder, and cast their cords from us"—where we have an ex-

act delineation of what is called "the spirit of the age," the spirit of modern times; and moreover an intimation of its punishment and retributions at last—"He that sitteth in the heavens shall laugh, the Lord shall hold them in derision. Then shall he speak to them in wrath, and vex them in his sore displeasure. He shall break them with a rod of iron. He shall dash them in pieces like a potter's vessel."

But we are not left to inferential reasonings on this point. We have the express decision of the word of God itself; yea of the New Testament—"*All* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, and for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto *all* good works." Here the affirmation extends to *all* the parts of Scripture without exception; and to "*all* good works," without any exception of any relations, capacity, employment, or offices, in which a man of God requires direction. Again, "What *soever* things were written aforetime, were written" (or aforetime written,) expressly for that end, "for our learning, that we through patience and comfort of the Scriptures might have hope." Now where were our learning if the things recorded speak no lessons—are now a dead letter to us—so that we sin against God and his Christ, and the heavenly and spiritual nature of his kingdom, if we dare to follow them? What preposterous contradiction—what a reflection on the Spirit of God, if the things that were duty yesterday, in the very same relations, and between the same classes and orders of being, are sin to-day!

Again, we read, 2 Cor. x. 11, "But with many of them (of their fathers) God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty

thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for *ensamples*"—SPECIMENS—"and they are written for our admonition, on whom the ends of the world are come." They were great public judgments inflicted on great public sins, and recorded for the admonition of all the world in the ages to come, just as much so as when God had mercy upon Paul, it was to show 'in the ages to come the exceeding riches of his grace, in his kindness towards us by Christ Jesus.' I see not how these principles and conclusions can be rejected without subverting the whole of divine revelation—and melancholy it is, that many by whom other lessons were once zealously taught, are now labouring for their miserable ends to overthrow them. We feel persuaded that in so doing they are fighting against God.

Having thus clearly established the principle, that "the things that were written aforetime were aforetime written for our learning," let us now proceed to ascertain what they do teach in regard to God's dealings with nations.

1. We find that they are dealt with on the same principles on which God deals with individuals. That is to say, they are the subjects of commands—of rewards and punishments—of promises and threatenings—of blessings and curses—of pardon and final condemnation—of repentance and forgiveness—of prayer and turning to God. I find no manner of difference in the language in which they are addressed. They are placed under the same obligations, incur the same responsibilities; and like principles, and like conduct, produce the same results in their happiness or their misery, the forfeiture or continuance of their blessings. Religion and virtue, impiety and vice, produce the very same effects on them as they do in the individual; and that, let it be observed, *not* by the mere *multiplication* of the same characters or acts in individuals, but, as we shall afterwards show,

in their united corporate capacity; as for instance, a nation suffering for the crimes of its rulers, and rulers punished for the crimes of the subjects, 2 Sam xxi. 1. "Then there was famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites." There is one distinction, not indeed in principle, but in circumstance—and that is, that nations, or men united in a corporate capacity, as the subjects of human government, are temporal institutions or beings so to speak; and in a national capacity, the rewards or punishments are not eternal. Yet, in one sense, the punishment or the reward is the same in principle, namely, that the blessing or the curse extends to all time of the nations' being. When they serve God, he will not utterly take his love from them—and when they rebel, they will be "utterly wasted."

Thus, for instance, we find such general statements as these, "Blessed is the nation whose God is the Lord;" perfectly the same announcement in principle, as "blessed is the man that feareth the Lord." "Righteousness exalteth a nation, but sin is the reproach of any people;" the same in principle, as "godliness has promise of the life that now is, as well as of that which is to come." God judgeth the righteous, and God is angry with the wicked every day. (Job xxxiv. 24.) "When he (God) giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him? Whether it be done against a nation or a man only?" Jer. ii. 17: "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way? 19. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: Know, therefore, and see that it is an evil thing and bitter, that thou has forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts." This language read by itself, is entirely addressed to an individual or person; and yet, looking to the context, we find it is addressed to

no other person than the nation, "Israel." Hence, though some may affect to be unable to comprehend it, and try to cast their silly and sophistical ridicule over it, there is perfect propriety in the language of those who speak of the state as a "moral person, who possesses an understanding and will peculiar to herself, and is susceptible of obligations and rights;" and as such, we shall find that God deals with nations.

How then does God deal with individuals? Every one can answer, that he commands them to love, honour, and serve him upon pain of his displeasure if they disobey, and the continuance of his favour if they comply with all their heart. This I may take for granted. Did he thus deal with the Jews? We affirm that he did. When he brought that people out of Egypt by a mighty hand, and outstretched arm —when he did drive out the heathen and planted them, or rather before he had actually fulfilled his promise to Abraham, that he would give to his seed the land in which he had been a sojourner, even when he had not so much as to set his foot on; he revealed his laws, and demanded homage and obedience from the nation as a body, as well as from every individual of it. Then we find that God having solemnly revealed the moral, ceremonial, and judicial law; thus addressed the Israelites. Deut. iv. 1—8: "Now therefore hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. But ye that cleave unto the LORD your God are alive every one of you this day. Behold, I have taught you statutes and judgments, even as the LORD my God com-

manded me, that ye should do so in the land whither ye go to possess it. Keep therefore, and do them: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Here then God enjoins upon the nation the same law of love and service to God and man that he enjoins upon individuals. This is so plain, that he that runs may read—such is the law; and we find,

2. That the promise and the threatening, the blessing and the curse, run parallel with the command. This is set forth in most striking express terms in Deut. xxviii. 2—13: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in

the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." On the other hand, the curse is set forth, Deut. xxviii. 15—68: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field," &c. We have similar declarations in Levit. xxvi.; Deut. iv. 40: "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever—v. 32, 33.—Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." Such are the commands and sanctions. Is there any proof that they were peculiar, applicable only to the Jews, but not applicable to any other nations? The words themselves convey no such intimation—"hearkening unto the voice of the Lord their God," had assuredly nothing in it peculiar; and no possible reason can be assigned, why, the moral laws which bound the Israelites should not bind other nations, and that the curse should not in like manner follow. Is there any

where in the word of God any intimation that they should not? We find none. And of those who will limit them, we demand the express "statute of repeal." "Explicit authority," as has been well said, "for relinquishing a practice, being quite as indispensable as explicit authority for commencing one,"—if so in a practice, far more so in a principle and command. So far from there being any intimation of a repeal of these principles, it is manifest from many general maxims, that they are perpetual to all nations, so long as sun and moon endure, as ordinances settled in heaven; thus in the passages already quoted: "Happy is the people whose God is the Lord—Righteousness exalteth a nation; sin is the reproach of any people—Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his inheritance." These expressions are general maxims; neither in form nor meaning, bearing to be limited to the Jews only.

3. Do the facts in the history of God's dealings with the Jews correspond with these principles, and do they give any lessons to other nations?

That the facts correspond with the principles, there can be no manner of doubt. Every reader of the Bible knows that the Jews, as a people, prospered just in proportion as they obeyed the voice of the Lord their God. Their whole history is an illustration of this truth, both direct and collateral. Of the collateral we have the case of Pharaoh and the Egyptians, hardening their hearts, and rebelling against God, and refusing to let Israel go, and receiving in themselves that recompense which was meet in their terrible overthrow. We find the Canaanites destroyed, as it is expressly declared, on account of their signal wickedness, Deut. ix. 4: "For the wickedness of these nations did God drive them out." And the same judgments are threatened upon the Israelites, if they followed their pernicious ways;* and when these nations were driven out, and God's people planted in their stead, we find that the national glory, freedom,

* Josh. xxiii. 3—16.

happiness, and prosperity—that the national sun rose or fell exactly as they did, or did not do homage to the King of kings and Lord of lords. I need not recount to any reader of the Bible, the various instances in which God prospered them when they served him, or sent them war, famine, pestilence, and gave them into the hands of their enemies, to defeat, captivity, and slavery, when they signally despised and rebelled against him. Under the judges, he gave them repeatedly into the hands of the Philistines, who grievously oppressed them, because "they did evil in the sight of the Lord;" and when they confessed and bewailed their sin, God said to them, Judg. x. 13, 14. "Yet ye have forsaken me, and served other gods; wherefore I will deliver you no more." We find them punished in the days of Saul, for their refusing to be under the immediate government of God, and demanding a king like the nations around them; Saul himself rejected from being a king; "because thou hast rejected the word of the Lord, he hath also rejected thee from being king"—and that too when he was obeying, and *because* he obeyed the popular will. "And Saul said unto Samuel, I have sinned, for I have transgressed the commandment of the Lord and thy words, because I feared the people, and obeyed their voice;"* and at last he perished miserably, amid disaster and defeat, on the mountains of Gilboa—fell upon his own sword and died. Under David, the man after God's own heart, we find God dealing with the Israelites by the same unbending moral government. As the servant of God he was favoured with great success. But when, in distrust of the Almighty, and looking to the arm of flesh, he numbered the people, and God proposed to him the choice of any of three plagues, he chose the pestilence, choosing rather to fall into the hand of God than the hand of man, "for his mercies are great." "So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people, from Dan even to Beersheba, seventy thousand men." On

* 1 Sam. xv. 23, 24.

account of the wickedness of Solomon the kingdom was rent and divided under his son. There succeeded a race of princes, generally speaking, remarkable for their wickedness; and God did bring successive wars and calamities upon Israel and Judah; and we read, 2 Kings xvii. 18—23: "Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them, until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." The Jews, though assailed, yet were preserved and blessed under good king Hezekiah. But successive prophecies are delivered threatening judgments, as 2 Kings xx. 16, 17: "And Isaiah said unto Hezekiah, Hear the word of the Lord: Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord." Also 2 Kings xxi. 10—17: "And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols; therefore thus saith the Lord God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man

wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day. Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; besides his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord." And those threatenings are fulfilled in the captivity of Babylon. They are afterwards, and when their iniquity was full, by their putting to death the Son of God, visited with most terrible destruction. Let any one glance at the lamentations and denunciations of the prophets, and the uniform and universal lesson is, that their calamities were brought upon them *because* they had forsaken and revolted against the Lord, regarded not the work of the Lord, nor the operation of his hands, and were a people laden with iniquity; and therefore God asked, "Shall not my soul be avenged on such a nation as this?" And to see this, you have only to peruse, (which I earnestly request you to do,) the threatening—the curse in Deut. xxviii. 45—68; and, without quoting from Josephus and other historians, I remark that this which was a prophecy in the time of Moses, was made literal history a few years after the ascension of our Lord, declaring in most awful terms that the Most High God ruleth among the kingdoms of men. The concluding verses are so historically striking, that I cannot help quoting them at length. "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no case, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt be-

fore thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."

If the principles we have laid down be correct, other nations must have experienced the same things. That they have done so is abundantly evident from history as well as from the word of God. We find Moab, Edom, Philistia, Egypt, and Zidon, were successively, as foretold, visited with desolation and destruction. Regarding Babylon and its utter desolation, we read that it was the doing of the Lord of hosts as a moral retribution, Isa. xiii. 19—22. Again, "How is Babylon become a desolation among the nations! I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found and also caught, because thou hast striven against the Lord. The Lord hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans." Jer. l. 23—25.

The history of all nations declares that when they have fallen, they have "fallen by their iniquity"—by irreligion and impiety, profaneness, luxury, cruelty, injustice, covetousness, a base avarice that robbed even God, and left his house to lie waste—his worship to be slighted and degraded, while they themselves, as God by Haggai complains, "dwelt in ceiled houses," and wallowed in riot and dissipation; all virtue ceased; falsehood, venality, and every corruption prevailed, and they sunk under the just judgments of God. Peruse the history of nations, ancient or modern, and the same moral lesson is taught. The Assyrian, Babylonian, Persian, Grecian, and

Roman empires thus perished, and thus have fallen the successive states, time after time, that rose upon their ruins. Survey the history of Britain—a nation favoured above every other—and you shall find the very same lessons unfolded as in the history of the Jews; and any one who will attentively peruse it will find, that as piety and virtue prevailed, so did liberty and prosperity—and the reverse; and that times of national irreligion and wickedness have always been times of national disaster and disgrace. Instead of ransacking volumes for proofs, I would recommend to your perusal a summary in a little work entitled 'Britain's Remembrancer,' which was first published immediately after the Rebellion in 1745, was widely circulated, and read even from the pulpits of various denominations. And, I may remark, that we find the same thoughts in the eminent divines of the seventeenth century;—Tillotson, Barrow, Beveridge, and others, though want of space prevents a more specific reference to the facts and proofs.

IV. I shall now pass from this part of the subject to remark, that the Jews, as a nation, were solemnly bound to take the word of God for their rule and standard.

God is a God of truth as well as of holiness. The Lord Jesus Christ is "the Truth"—the Holy Spirit is called the "Spirit of Truth." Truth is one of the great attributes of the Almighty on which his everlasting throne is founded, and on which his dominion rests. It is the expression of his mind and will, and all error and falsehood, of which God can in no sense be the author, are contrary to his mind and will, subject to his displeasure, and those who receive it are responsible to him who is the God of truth, as well as just and right to award to every one the fruit of his devices. That man as an individual is responsible for receiving or rejecting the truth of God, I endeavoured to prove at length in the course of last year, and if the principle laid down in this present lecture be just, that God deals with nations on the same

moral grounds as with individuals, then it follows that a nation is responsible for the reception and treatment that it gives to truth, as much as the reception and treatment it gives to the Divine commands. A world of liars would be as ungovernable, as destructive of God's government, as a world of thieves—and a world of atheists more destructive than either, inasmuch as nations could not exist where atheism reigned.* All this applies to the truth which God has revealed, and which involves not only doctrinal truth, but practical duty—each necessarily involved in the other.

If these principles hold true in the individual, they hold equally true in the nation; and if nations as we have shown, were bound by the laws of God, they are equally bound to maintain, defend, and support, and spread that truth on which alone morality can be based—from which alone the righteousness which exalteth a nation must spring, and from which are derived such mighty and incalculable benefits to the social state; and without which there can neither be public virtue, justice, mercy, benevolence nor liberty.

Does the history of the Jews then furnish any light on this topic?

We think it does, and that in great abundance. We find it, for instance, declared, that it was one of the distinguishing privileges of that nation, that unto them were committed the oracles of God, the high trust of being the depositaries, and under God the conservators, traditors, and propagators of the will of Heaven—of those springs of eternal truth, whose channels were to water the earth, and to cause it to spring forth and bud, and yield all manner of fruits for the healing of the nations. It is one of the glorious characters of restored Jerusalem:—"And Jerusalem shall be called *a city of truth;* and the mountain of the Lord of hosts, the holy mountain.—Be-

* So much was this experienced in the madness of the atheistic revolution of France, that the monster, Robespierre, was forced to declare, that "if there was no God, it would be necessary to invent one."

hold I will save my people from the East country, and from the West country; and I will bring them and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in *truth* and righteousness." Zech. viii. 3. 7, 8. After enumerating the prosperity and blessing of such a state of things, this exhortation is given to the nation; verse 19. "Therefore, love the *truth* and peace." Again, "Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because there is no *truth*, nor mercy, *nor knowledge of God* in the land." "My people are destroyed for lack of knowledge. Because thou hast rejected knowledge, I will also reject thee that thou shalt be no priest to me. Seeing thou hast forgotten the law of thy God, I will also forget thy children." Hos. iv. 1—6.

You cannot read the Psalms without seeing every where the praise of God's truth; and it is said, Psalm xcvi. 63, "He shall judge the people with his *truth*." Prov. xx. 28, "Mercy and *truth* preserve the king." "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks; open ye the gates that the righteous nation which *keepeth the truth* may enter in." It is one of the fatal signs which the prophets denounce as portending desolation to their country and nation, that they neglected, despised, or cast down the truth. Thus, Isaiah lix. 2, "But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear;" and in the black catalogue of crimes, we read—"none calleth for justice, nor any *pleadeth for truth*." And again, verse 12—15, "For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and

justice standeth afar off: for *truth* is fallen in the street, and equity cannot enter. Yea, *truth* faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." In Jer. vii. the people are accused of despising God's people; and at verse 28, we read, "But thou shalt say unto them, this is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: *truth* is perished, and is cut off from their mouth;" ix. 1—3, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; but they are *not valiant for the truth* upon the earth: for they proceed from evil to evil, and they know not me, saith the Lord." Verse 9, "Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this?" The severest judgments are denounced against the prophets who prophesied falsely. In Jeremiah, we have this remarkable promise: v. 1, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, and seeketh *the truth*, and I will pardon it."—What an encouragement to the friends of the truth of God! how cheeringly does it echo to the church or nation in which are the righteous that keep the truth—"Destroy it not, for a blessing is in it."

Does any one ask in this connection, what is truth? Our Saviour, though he did not answer Pilate's sceptical, jesting, and cavilling question; yet most satisfactorily resolves it in these words:—"Sanctify them through thy truth—*thy word is truth.*" And besides these more general declarations which we have now quoted to show the importance and obligation of truth nationally, we find the word of God sanctioned

as the standard of national duty, and the rule of morals to the public authorities.

I have not time to institute a variety of general reasonings, or to specify the explanations and limitations with which the doctrine is to be understood—that the word—the truth, of God—the Bible, is the standard of public, as well as private morality; and that, consequently, the *nation* must maintain, defend, and diffuse the truth of God. I can only enumerate, in general terms, a few of the proofs or facts in the Jewish history, by which it is proved.

As God governs the universe—all departments of the natural world, by fixed unerring laws, it is reasonable to infer that in the revelation of his will to men, he would not leave them destitute of all light in their most important social relations. Accordingly, in point of fact, we find that the Scriptures do lay down, with great clearness, the great principles of national morality, and that not merely in abstract precepts or maxims, but in numerous examples; and if so, the nations that despise them are rebels against God, "the King and Governor among the nations;" and the people and rulers that will not be guided in all their actings thereby, must incur his indignation; and he can never want the means of vindicating his insulted majesty. Thus therefore, he spake to his ancient people, 1 Sam. xii. 14, 15, "If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord; then shall both ye, and also the king that reigneth over you, continue following the Lord your God; but if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord; then shall the hand of the Lord be against you, as it was against your fathers." We have already seen, from the iv. of Deut., that the Israelites as a nation were commanded to receive, and highly privileged above all nations in possessing, the revealed will of God; and from the xxviii. chap. of the same book—that as they obeyed or disobeyed it, were they promised or threatened, and actually experienced the great blessing or

the awful curse; and that other nations experienced the same.

We learn further, not only that the Lord Jesus Christ, the Head of the church and creation of God, is called "King of kings, and Lord of lords:" "The Prince of the kings of the earth;"—that God says, "I will make him, my first-born, higher than the kings of the earth. Yea, all kings shall fall down before him"—not only charges all official men—the highest and the lowest, to serve him, thus, "Be wise now, therefore, O ye kings; be instructed ye judges of the earth, and serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little;" but they are most expressly enjoined to yield obedience in their official capacity to his laws. Thus to Moses who was a king in Jeshurun, God said, Exod. xviii. 19, 20, "Be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do." To Joshua, the successor of Moses, Joshua, i. 7, 8, God says, "Be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Observe the law laid down for the king, of whom it was foretold that he should reign over them; Deut. xvii. 14—20, "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me: thou shalt in any wise set him king over thee whom the Lord thy God shall choose; one from among thy brethren

shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of his law, and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." Jehoshaphat sent Levites throughout all Judah to teach the law of the Lord; he told his judges, "Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in judgment;" and moreover, "he set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord and for controversies, when they returned to Jerusalem; and he charged them, saying, "Thus shall ye do in *the fear of the Lord*, faithfully, and with a perfect heart."

Here we have a different standard entirely—from either the popular will—fickle public opinion—an ever-shifting expediency, or the will of a tyrannical despot; all being made subject to the will and responsible to the authority of God: which alone can regulate and control the passions of man.

God prospered Jehoshaphat abundantly. Good Josiah read the book of the law in the hearing of all the people, and engaged to abide by God's testimonies. Ezra confessed the sins of the people, "because they had forsaken the commandments which God had

commanded by his servants the prophets." And Artaxerxes who was not a typical but a heathen king, with the Divine approbation, among other things for the rebuilding of the temple of God, and the re-establishment of his worship, enjoined, "And thou, Ezra, after the wisdom of thy God that is in thine hand, set magistrates and judges which may judge all the people that are beyond the river, *all such as know the laws of thy God; and teach ye them that know them not.*" It would be very difficult to show why rulers should not be equally bound, and find it equally easy *now* to ascertain the mind and will of God for the same ends—having the clearer and more full revelation of the gospel, complete in all its parts, and so many means and aids for knowing it; and what advantage can be gained either for the honour of God, the purity of religion, or the welfare of mankind, by absolving them from the obligation of ascertaining, maintaining, and acting upon this standard, it is difficult to understand.

This argument might be carried still further, by showing that rulers were severely punished for disobeying the revealed will of God, as in the case of Jeroboam, Ahab, and others: who brought destruction on themselves and their house, and ruin and desolation on their country; while, on the other hand, those rulers who obeyed the divine law, were honoured and blessed of God, and the people under them prosperous and happy, such as David, Asa, Jehoshaphat, Amaziah, Hezekiah, and Josiah, 1 Kings xix. 8; xv. 11; xxii. 43; 2 Kings xiv. 3; xviii. 3; xxii. 2; illustrating the saying, "When the righteous are in authority, the people rejoice." Prov. xxix. 2. How totally different from the perverted, and I must say irreligious and wicked conduct of many in the present day, who raise to offices of trust and power, irreligious, unprincipled, and even most immoral men, merely because they are the ready tools to execute their schemes—as if men whose virtue could not be trusted in the ordinary relations of life, could be wise and upright magistrates or legislators. What an example

to the young—saying in effect, be ye as profligate as you please, it will not mar your advancement to honour.

It might have been shown that rulers are required to be persons of religious character—"men fearing God, loving the truth, and hating covetousness." "He that ruleth over men must be just: ruling in the fear of God, as the light of the morning, when the sun ariseth, even as a burning without clouds; Exod. xviii. 21; 2 Sam. xxiii. 3, 4.* Indeed, we feel that we are attempting to prove a proposition that is self-evident to every mind that believes there is a moral Governor of the universe, who has revealed his will to men; and those who are ignorant of the opinions and practices of many in the present day, or who have any fear of God before their eyes, might be apt to suppose we were engaged in a very needless occupation; and it is to us altogether astonishing, not that human nature is so base as to act on such principles, but that men professing godliness, should not only act upon them, but formally endeavour to justify them. I can conceive no possible circumstances or relations, in which men and their opinions or doings are severed from the will and authority of that God, of whom and through whom and to whom are all things—to whom be glory for ever and ever. On this subject, Dr. Dwight, of America, eloquently says, "They prove beyond all reasonable debate, that the whole vindicable conduct of rulers towards their subjects, and of subjects towards their rulers, is nothing but a mere collection of duties;—objects of moral obligation required by God, and indispensably owed to him by men. The Christian religion, therefore, the rule of all duty, and involving all moral obligation, is so far from having nothing to do with this subject, that

* On this and several of the collateral topics handled in this lecture, much sound reasoning and valuable truth will be found in the work of the Rev. Mr. M'Indoe, of the Reformed Presbytery, entitled, "The Application of Scripture Principles to Political Government essential to the Piety, Virtue, Order, Freedom, and Prosperity of Christian States."

it is inseparably interwoven with every part of it. Accordingly the Bible regulates, and were it not sinfully prevented from its proper influence, would exactly and entirely control all the political doctrines and actions of men. It is, indeed, as easy and as common to deny truth, and refuse to perform our duty, to disobey God and injure men in political concerns, as in any other. In truth, there has been no field of iniquity more extensive than this: none in which more enormous crimes or more terrible sufferings have existed. All these crimes and sufferings have sprung from the ignorance of, or disobedience to, the Scriptures. Were they allowed to govern the political conduct of mankind, both the crimes and sufferings would vanish; every duty, both of rulers and subjects, would be performed, and every interest would be completely secured. In what manner the doctrine against which I am contending ever came to be received by any man who was not peculiarly weak or wicked, I am at a loss to determine. It would seem, that even the careless and gross examination of the most heedless reflector must have evinced its folly and falsehood. A dream is not more unfounded; the decisions of frenzy are not more wild. To villains in power, or in pursuit of power, office, and public plunder, it is undoubtedly a most convenient doctrine; and it will quiet the reproaches of conscience, where conscience has not ceased to reproach: and throw from its hinges the gate which opens to every crime and selfish gratification. To subjects, to a state, to a nation, it is literally fatal. The people who have adopted it, may be certainly pronounced to have bidden a final adieu to their peace and happiness, their virtue and their safety." The French Revolution will occur to every mind as an illustration—in which the rule of infidels and atheists became the rule of ferocious tigers ravening in crime and blood—proving the truth of the scriptural saying, "as a roaring lion and a raging bear, so is a wicked ruler over the poor people;" and, in this case, enormously multiplying the evil, where the mul-

titude were of this character, and yet were the rulers; and let no one imagine, that the popular will, unless under law to God, will be safer than that of a single man.

On this subject Mr. Hetherington, in his "Fulness of Time," says, with great truth, speaking of God's revealing himself to Nebuchadnezzar, as the governor among the nations—"This was a partial uplifting of the veil under which the actings of Providence toward the world had been previously concealed. In Judea, over which he ruled openly, as over his own peculiar people, it had been established as the primary and central principle of his theocratic government. Every event in their history had witnessed to the same great truth. Their strict adherence to pure religion had been always attended by prosperity; their violations had ever been harbingers of adversity. Nor is this connection between pure religion and national prosperity exclusively seen in the history of the Jews. For its own sake, therefore, a state is bound to promote the interest of pure religion. When it does so, prosperity smiles on all its efforts—as on Nineveh when its king led the way to national repentance at the preaching of Jonah. When it persecutes religion, it is smitten, as Egypt and Assyria successively were when they wantonly assailed Jerusalem, and scoffed at the prayers of its pious monarchs. When it expressly fosters error, as did the latter Assyrian and Babylonian kings, both prince and people perish, till the place which once knew them knows them no more. When it sinks into a formal mould of superstitious observances, to which however it considers itself bound to give encouragement, as tending to promote the public good, it may remain in a state of benumbed neutrality for ages, as did Egypt; till from some other cause, or on account of the gradual filling up of its cup, its doom be pronounced, and an end put to its separate individuality among the nations. From this it is clearly manifest that national religion is not only the source and treasure of national prosperity, *but the very end of national existence.* Thus

the course of events was so conducted as to prove, even to the conviction of the proud Chaldean," (who said the Most High ruleth among the children of men,) "after his boast, that 'this great Babylon he had built for the house of the kingdom, by the might of his power and for the honour of his majesty.' This Solomon had distinctly stated, declaring that 'righteousness exalteth a nation.' And this David had proclaimed in still more lofty and adoring strains—'happy is that people whose God is the Lord.' If nations have yet this great truth to learn, it must be because of their unwillingness to be taught; it must be because the proud human heart is naturally reluctant to admit any principle claiming authority over the dictates of its own haughty will, whether national or individual." pp. 181—3.

All history, which is only a display of the providence of God, teaches the same great truth—and it were easy to show that just in proportion as nations reverenced God and maintained his truth, in the same proportion did their liberty and general prosperity flourish or decline, as might be shown by a comparison of paganism and Mahommedanism—Popery and Protestantism. In regard to the latter, which it is most important for us to mark, it can be proved, not only from a comparison of different nations, but of different provinces of the same empire—of the same island.—Witness the comparative prosperity, and freedom, and happiness, of the Protestant and Popish nations of Europe;—of the Protestant and Popish cantons of Switzerland;—of the Protestant and Popish provinces and counties of Ireland; the comparative prosperity, happiness, and freedom of the Pagan, Popish, and Protestant times of our own land; all proving that when God and his truth are honoured, he will send down his blessing. "Them that honour me I will honour; and they that despise me shall be lightly esteemed."

Indeed, we know not in the whole history of nations, of a single instance of a "righteous nation that kept the truth" being cut off. We do not think the

assertion of the writer just quoted too strong, when he affirms that, "In so far, therefore, as Christianity becomes the ruling principle of any nation, the death or utter extinction of that nation is impossible;" and the assertion is justified by an appeal to history, though we cannot now pursue it.

What a high responsibility then devolves upon this country, its rulers and people—on all who are invested with public power, rights and privileges, to maintain the honour of God, and to honour his truth.

In conclusion on this part of the subject, I beg to quote a passage from an able and eloquent writer, in a sermon, entitled, "The Reformation a direct gift of Divine Providence," by Dr. Croly, 1838. "In thus following, with all humility, the high steps of Providence, we must not forget the moral. In the instances of both Judaism and Christianity, the sovereignty and the religion were dethroned together; and not merely dethroned, but as if for the purpose of signalizing the Divine judgment, their places were filled up by other sovereignties and religions, the most especially abhorred by them that the earth could offer. The Roman and his hated idolatry were planted in Jerusalem—the Turk and his scorned Islamism were planted in Constantinople—a startling lesson to all nations which neglect the great gift of God. The gospel will live, but their inheritance in it will die; their light will be darkness; their 'candlestick will be removed.' Woe be to England herself, if she awake not to the unrivalled glory of the task that is now laid upon her virtue. Woe be to her if she shrink from that most illustrious, but most awful, of all responsibilities: the commission to sustain the gospel purer at home and to spread it in power through the world. What is there in the condition or qualities of this country to make her more contemptuous of change than Judah, the kingdom of God? What, than that superb and universal empire, traced by the living feet of the apostles, and hallowed by the first miracles and labours of Christianity? What is our narrow and remote island, so new-born from the

errors of superstition, and with a church forced to a daily struggle against their return, to counteract that law, by which Judah and Constantinople have been stripped of their tiaras and sent naked to the tomb—'the mighty put down from their seat, and the rich sent empty away?' It is no vain affectation of prophecy, but in the simplest submission to the lessons of Providence, that the pulpit pronounces to England—the fate of the Jew and the Greek; if like them she shall dilapidate the mighty treasure of truth entrusted to her hands." "Thus is our country—the depository of a direct gift of heaven; and accountable for its protection and honour under the heaviest penalties of public ruin." pp. 19, 23.

V. It follows, as an undeniable consequence from these principles, that if nations are bound to maintain, defend, and spread the truth of God—to take his law as the standard of belief, duty, and morality, they are equally bound to take the means by which this truth and this law can be maintained among and taught to all the people. If to act thus to the truth, assuredly to act thus to the church—the pillar and ground of truth.

What light does the History of the Jews throw on this point?

It unfolds to us at least the following great general principles: 1. Not only that the nations are required to honour God as the source of all authority, and who, as moral governor of the world, has appointed the ordinance of civil government, but that Christ the Mediator, as head of the church and creation of God, is entitled to their homage, and it is at the peril of perishing from the way if they refuse to yield to it; and that they will receive his protection and blessing if they serve and honour him.

2. That, as is affirmed in express terms, and as a general principle, "the nations and kingdoms that shall not serve thee"—that is, the church of the living God—"shall perish. Yea, those nations shall be utterly wasted." The language is definite and express: the *nation* and kingdom—not the individuals,

but the constituted body. Isa. lx. 10—22, "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the gentiles, and shalt suck the breast of kings, and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thine officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall be-

come a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

On the other hand it is expressly affirmed that they, the thrones of David, shall prosper that love her, Psal. cxxii., "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

It were easy to show that the facts correspond to the doctrine—that the nations whom Israel served, God hath judged, and those who favoured Israel, hath God rewarded—both in ancient and modern times. The resisters and persecutors of the Reformed Church of Christ, are eminent instances to this day of God's displeasure. Witness Italy and Spain, whose rulers exterminated Protestantism, and though the finest countries of Europe, misery, degradation, and slavery, and intestine bloodshed, have utterly wasted them. Witness France, which hath reaped in the horrors of its revolution and its subsequent tyranny, bloodshed and despotism—the retribution of its murdered victims, in its crusades against the Albigenses—its St. Bartholomew massacre—its perfidy and cruelty at the revocation of the edict of Nantes, in expelling the life of Protestantism—its subsequent infidelity and atheism by which God made its own iniquity to correct it: and in ancient times those heathen monarchs that favoured Zion among the Assyrians, Egyptians, and Persians, most signally prospered.*

* The original revelation declared the one true God; Paganism was its corruption, by substituting many false gods for the true. The second revelation, Christianity, declared the one true Mediator; Po-

VI. There is still another branch of the subject affording very instructive lessons, but to which I can only allude under the following particulars, without attempting the proof or the illustration; and which,

pery was its corruption, by substituting many false mediators for the true. Both Paganism and Popery adopted the same visible sign of corruption—the worship of images.

The Jewish history opens to us a view of the acting of providence with a people appointed to the preservation of the faith of God. Every tendency to receive the surrounding idolatries into a participation of the honours of the true worship, every idolatrous touch was visited with punishment, and that punishment not left to the remote working of the corruption, but immediate, and by its directness, evidently designed to make the nation feel the high importance of the trust, and the final ruin that must follow its betrayal.

A glance at the British history, since the Reformation, must show how closely this providential system has been exemplified in England. Every reign which attempted to bring back Popery, or even to give it that share of power which could in any degree prejudice Protestantism, has been marked by signal misfortune. It is a striking circumstance, that almost every reign of this popish tendency has been followed by one purely protestant; and, as if to make the source of the national peril plain to all eyes, those alternate reigns have not offered a stronger contrast in their principles than in their public fortunes. Let the rank of England be what it might under the protestant sovereign, it *always* sank under the popish; let its loss of honour, or of power, be what it might under the popish sovereign, it *always* recovered under the protestant, and more than recovered; was distinguished by sudden success, public renovation, and increased stability to the freedom and fortunes of the empire.

Protestantism was first thoroughly established in England in the reign of Elizabeth.

Mary had left a dilapidated kingdom; the nation worn out with disaster and debt; the national arms disgraced; nothing in vigour but Popery. Elizabeth, at twenty-five, found her steps surrounded with the most extraordinary embarrassments; at home, the whole strength of a party, including the chief names of the kingdom hostile to her succession and religion; in Scotland a rival title, supported by France; in Ireland a perpetual rebellion, inflamed by Rome; on the Continent, the force of Spain roused against her by the double stimulant of ambition and bigotry, at a time when Spain commanded almost the whole strength of Europe.

But the cause of Elizabeth was Protestantism; and in that sign she conquered. She shivered the Spanish sword; she paralyzed the power of Rome; she gave freedom to the Dutch; she fought the battle of the French Protestants; every eye of religious suffering throughout Europe was fixed on this magnanimous woman. At home she elevated the habits and the heart of her people. She even drained off the bitter waters of religious feud, and sowed, in the vigorous soil which they had so long made unwholesome, the seeds of every principle and institution that has since grown up into the strength of

indeed, are either involved in or naturally flow from the principles already laid down. We find God exercising long-suffering with nations—granting pardon on repentance, and in answer to prayer—God grant-

the empire. But her great work was the establishment of Protestantism. Like the Jewish king, she found the ark of God without a shelter; and she built for it the noblest temple in the world; she consecrated her country into its temple.

She died in the fulness of years and honour, the great queen of Protestantism throughout the nations; in the memory of England her name and her reign alike immortal.

Charles I. ascended a prosperous throne; England in peace, faction feeble or extinct; the nation prospering in the full spirit of commerce and manly adventure. No reign of an English king ever opened out a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust of Protestantism. He formed a popish alliance, with the full knowledge that it established a popish dynasty. He lent himself to the intrigues of the French minister, stained with Protestant blood; for his first armament was a fleet against the Huguenots. If not a friend to Popery, he was madly regardless of its hazards to the constitution.*

Ill fortune suddenly gathered upon him. Distracted councils, popular feuds, met by alternate weakness and violence, the loss of the national respect finally deepening into civil bloodshed, were the punishments of his betrayal of Protestantism. The sorrow and late repentance of his prison hours painfully redeemed his memory.

Cromwell's was the sceptre of a broken kingdom. He found the reputation and influence of England crushed; utter humiliation abroad; at home the exhaustion of the civil war, and furious partisanship still tearing the public strength in sunder.

Cromwell was a murderer; but in the high designs of Providence, the personal purity of the instrument is not always regarded. The Jews were punished for their idolatry by idolaters, and restored by idolaters. Whatever was in the heart of the Protector, the policy of his government was Protestantism. His treasures and his arms were openly devoted to the Protestant cause in France, in Italy, throughout the world. He was the first who raised a public fund for the support of the Vaudois churches. He sternly repelled the advances which Popery made to seduce him into the path of the late king.

England was instantly lifted on her feet, as by the power of miracle. All her battles were victories; France and Spain bowed before her. All her adventures were conquests; she laid the foundation of her

* By the marriage contract with the Infanta, the royal children were to be educated by their *mother* until they were *ten years* old. But France, determined on running no risk of their being Protestants, raised the term to *thirteen* years. Even this was not enough; for Popery was afraid of Protestant milk, and a clause was inserted, that the children should not be suckled by Protestant *nurses*. The object of those stipulations was so apparent, that Charles must have looked to a Popish succession; and the stipulations were so perfectly sufficient for their purpose, that all his sons, even to the last fragment of their line, were Roman Catholics. Even the king's Protestantism was doubtful. Olivarez, the Spanish minister, openly declared that Charles, on the treaty of marriage with the Infanta, had pledged himself to turn Roman Catholic.

ing signal deliverances to his people when they were in desperate extremities—pious rulers and pious people being mutual blessings to each other—Israel punished for not recognizing God in their choice of rulers—

colonial empire, and of that still more illustrious commercial empire, to which the only limits in either space or time may be those of mankind. She was the most conspicuous power of Europe; growing year by year in opulence, public knowledge, and foreign renown; until Cromwell could almost realize the splendid improbability, that, "Before he died, he would make the name of an Englishman as much feared and honoured as ever was that of an ancient Roman."

Charles II. came to an eminently prosperous throne. Abroad it held the foremost rank, the fruit of the vigour of the Protectorate. At home all faction had been forgotten in the general joy of the Restoration.

But Charles was a concealed Roman Catholic.* He attempted to introduce his religion; THE STAR OF ENGLAND was instantly darkened; the country and the king alike became the scorn of the foreign courts; the national honour was scandalized by mercenary subserviency to France; the national arms were humiliated by a disastrous war with Holland; the capital was swept by the memorable inflictions of pestilence and conflagration.

James II. still more openly violated the national trust. He publicly became a Roman Catholic. This filled the cup. The Stuarts were cast out, they and their dynasty for ever; that proud line of kings was destined to wither down into a monk, and that monk living on the alms of England, a stipendiary and an exile.

William was called by PROTESTANTISM. He found the throne, as it was always found at the close of a popish reign, surrounded by a host of difficulties; at home the kingdom in a ferment; Popery, and its ally Jacobitism, girding themselves for battle; fierce disturbances in Scotland; open war in Ireland, with the late king at its head; abroad the French king domineering over Europe and threatening invasion; in the scale of nations England nothing.

But the *principle* of William's government was Protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced English faction; he crushed the Irish war; he then attacked the colossal strength of France on its own shore. This was the direct collision, not so much of the two kingdoms as of the two faiths; the Protestant champion stood in the field against the popish prosecutor. Before that war closed the fame of Louis was undone. England rose to the highest military name. In a train of immortal victories, she defended Protestantism throughout Europe, drove the enemy to his palace gates, and before she sheathed the sword, broke the power of France for a hundred years!

The Brunswick line were called to the throne on the sole title of Protestantism. They were honourable men, and they kept their oaths to the religion of England. The country rose under each of

* He had solemnly professed Popery on the eve of the Restoration.

rules laid down for the conduct of judges—for directing kings to rule—for selecting inferior magistrates—We find the Scriptures defining the objects and ends of government—making one of these the diffusion of

those Protestant kings to a still higher rank; every trivial reverse compensated by some magnificent addition of honour and power, until the throne of England stands on a height from which it may look down upon the world.

Yet in our immediate memory there was one remarkable interruption of that progress; which, if the most total contrast to the periods preceding and following can amount to proof, proves that every introduction of Popery into the legislature will be visited as a public crime.

During the war with the French republic, England had gone from triumph to triumph. The crimes of the popish continent had delivered it over to be scourged by France; but the war of England was naval; and in 1805, she consummated that war by the greatest victory ever gained on the sea.* At one blow she extinguished the navies of France and Spain. The death of her great statesman at length opened the door to a new administration.† They were men of acknowledged ability, some, of the highest; and all accustomed to public affairs. But they came in under a pledge to the introduction of Popery soon or late into the legislature. They were emphatically "The Roman Catholic Administration."

There never was in the memory of man so sudden a change from triumph to disaster. Defeat came upon them in every shape in which it could assail a government; in war, finance, negociation. *All* their expeditions returned with disgrace. The British arms were tarnished in the *four quarters* of the globe.‡

And, as if to make defeat more conspicuous, they were baffled even in that service in which the national feeling was to be the most deeply hurt, and in which defeat seemed impossible. England saw with astonishment her *fleet* disgraced before a barbarian without a ship on the waters, and finally hunted out of his seas by the fire from batteries crumbling under the discharge of their own cannon.

But the fair fame of the British empire was not to be thus cheaply wasted away. The ministry must perish; already condemned by the voice of the country, it was to be its own executioner. It at length made its promised attempt to bring Popery into the constitution. A harmless measure§ was proposed notoriously but a cover for the insults that were to follow. It was met with stern repulse; and

* Trafalgar, Oct. 1805. † February, 1806.

‡ The retreat from Sweden, 1807.—Egypt invaded and evacuated, 1807;—Whitelock sent out to Buenos Ayres, 1807.—Duckworth's repulse at Constantinople, 1807. All these operations had originated in 1806, except Whitelock's, which was the final act of the ministry.

§ The granting of commissions in the army to Roman Catholics. Mr. Perceval opposed this, as *only a pretext;* he said, "It was not so much the individual measure to which he objected, as the system of which it formed a part, and which was growing every day. From the arguments that he had heard, a man might be almost led to suppose that one religion was considered as good as another, and that the Reformation was only a measure of political convenience.

religion—specifying the qualifications of rulers, and the like—all immediately connecting the thrones and dominions, the principalities and powers of earth, with the supreme Jehovah; just as much so, and on

in the midst of public indignation, perished the Popish ministry of one month and one year.*

Their successors came in on the express title of resistance to Popery; they were emphatically "The Protestant Administration." They had scarcely entered on office, when the whole scene of disaster brightened up, and the deliverance of Europe was begun, with a vigour that never relaxed, a combination of unexpected means and circumstances, an effective and rapid success, that if a man had ventured to suppose but a month before, he would have been laughed at as a visionary. Of all countries, Spain, sluggish and accustomed to the yoke of France, with all its old energies melted away in the vices of its government, was the last that Europe could have looked to for defiance of the universal conqueror.

But if ever the battle was fought by the Shepherd's staff and sling against the armed giant it was then. England was summoned to begin a new career of triumph. Irresistible on one element, she was now to be led up step by step to the first place of glory on another; and that Protestant ministry saw, what no human foresight could have thought to see, Europe restored; the monarch of its monarchs a prisoner in their hands; and the mighty fabric of the French atheistic empire, that was darkening and distending like an endless dungeon over the earth, scattered with all its malignant pomps and ministers of evil into the air!

It is impossible to conceive that this regular interchange of punishment and preservation has been without a cause and a purpose.—Through almost three hundred years, through all varieties of public circumstances, all changes of men, all shades of general polity, we see one thing alone unchanged, the *regular connexion* of national misfortune with the introduction of popish influence, and of national triumph with its exclusion.

It might be possible even to show, that as the time for the great trial of nations hurries on, England has become the subject of, if such a phrase may be permitted, a still more sensitive vigilance; and that, not to have sternly repelled the first temptation of the corrupt faith, has in our later day been punished as a crime.

This language is not used to give offence to the Roman Catholic. His religion is reprobated, because it is his undoing, the veil that darkens his understanding, the tyranny that forbids him the use of his natural liberty of choice, the guilty corruption of Christianity that shuts the Scriptures upon him, that forces him away from the worship of that Being, who is to be worshipped alone in spirit and in truth; and flings him down at the feet of priests, and images of the virgin, and the whole host of false and idolatrous mediatorship. But for himself there can be but one feeling of the deepest anxiety, that he should search the Scriptures; and, coming to that search without

* March, 1807.

the very same principles by which every human creature derives its existence from, is dependent on, and accountable to him, rewarded with his favour, or punished with his displeasure.

In my view, a state, a government, or a nation throwing off the acknowledgment of him who reigns in heaven above and in the earth below, is an atheistic monster, more horrible than any that fable hath ever feigned, or superstition devised—a power defying and opposing the Omnipotent, and certain to be dashed in pieces in the end.

The only objection that has even the appearance of plausibility, that can well be urged to these principles and conclusions is, that if God's dealings with the Jews are to be a lesson to us, then we must follow

insolent self-will, or sullen prejudice, or the haughty and negligent levity to which their wisdom will never be disclosed, he should compare the gospel of God with the doctrines of Rome.

But, whatever may be the lot of those to whom error has been an inheritance, wo be to the man and the people to whom it is an adoption. If England, free above all nations, sustained amidst the perils which have covered Europe before her eyes with burning and slaughter, and enlightened by the fullest knowledge of Divine truth, refuse fidelity to the compact by which those matchless privileges have been given, her condemnation will not be distant. But, if she faithfully repel this deepest of all crimes, and refuse to place Popery side by side with Christianity in the temple of the state, there may be no bound to the sacred magnificence of her preservation. Even the coming terrors and tribulations of the world may but augment her glory; like the prophet in the mount, even in the midst of the thunderings and lightnings that appal the tribes of the earth, she may be led up, only to the nearer vision of Eternal Majesty; safe in the time of the universal trial, and when that time has past, to come forth from the cloud, with the light of the Divine presence on her brow, and in her hand the law for mankind!"—Croly's Preface to Interpretation of Apocalypse.

"Viewing," says a friend writing in the Church of Scotland Magazine, in which he inserted this passage, "in this faithful historical sketch, what has been the unbroken course of Providence with this highly favoured country for near three centuries past, nothing but the most wilful scepticism can doubt that the patronage of Popery by the British people, or the British legislature, would be followed by some tremendous national infliction, compelling us either to descend from the heights of prosperity and glory on which we stand, and retrace our steps to misery and shame, or else abandoning us to that final ruin which would leave England, like Judea, a fearful example of the despised long-suffering of God, and the madness of closing our eyes on his bounties, his visitations, and HIS PALPABLE WILL."

them out in acts similar to theirs—in putting to death the Canaanites, punishing idolaters, and the like.

1. To this it might be sufficient answer, that if the things written aforetime were written for our learning, and if the principles we have advocated are plainly revealed, then we are not entitled to set aside great general principles because of particular difficulties which from the very weakness and *corruption* of men must ever be experienced in the applications of God's laws. This is an unavoidable evil arising from the essential disorder produced by sin; and it is no proof that a principle is wrong—that it meets with difficulty in the midst of error and corruption. To harmonize, it must be of the same essential qualities. While it is not so, it must encounter difficulty and opposition. Did we give up truth and duty because, in this state of sin, their operation is neither smooth nor easy, then Satan's triumph were complete. This were his mightiest achievement against the honour of God and the safety of man. Those who differ from us in some particular applications of it, yet admit our general principle; inasmuch as they admit that open blasphemy and some forms of idolatry are fit subjects for the cognizance of civil power, and are so considered in all countries professing Christianity—America not excepted.

Let us bring this subject to a conclusion by a few words of application:

1st. In reviewing this subject we should remember how much we are indebted to the Jews, simply as the depositaries and medium of preserving and handing down to us the revealed will of God.

The general history of that wonderful people is well known to you—the selection of the original family of Abraham and his descendants—their preservation amid all their varied fortunes in the heart of the nations, and their wonderful blessings and privileges and signal deliverances—and that not for any righteousness of theirs—for they were a rebellious and gainsaying people—but from the wonderful grace and condescension of the Most High, whose instruments

they were to preserve his name and cause in the earth. With all their sins, passions, and prejudices, they were peculiarly and admirably fitted for this purpose, and have remarkably accomplished it, and by the wonderful providence and wise appointment of God, they have handed down to us safe and entire the lively oracles, those treasures of everlasting wisdom, truth, and grace, which are the "salt of the earth," which have richly supplied it with all those glorious principles, which, by the blessing of the Spirit of God, not only prepare the individual for the service of God on earth, filling him with peace and joy, in believing, and sanctify and prepare him for the presence and enjoyment of God to all eternity; but have supplied and held forth the light, the truth, the justice, the purity, charity, and mercy that have dispelled the darkness of nations, broken the chains of slavery, unbound the prisoner, dissolved the yoke of tyranny, protected the poor and the weak, made them the special objects of attention and favour, and shed refinement, civilization and liberty, on the nations who have not shut their gates against their approach; and which, had they been universally received, would have banished crime and misery from the earth; for the same Most High still rules among the children of men, to shower down his blessings on the nations that fear his name. There is an everlasting and indissoluble connection between the honour of God, and the honour and happiness of men, which no power in earth or hell can ever counteract.

2. We see then, in the next place, by what means we shall most surely benefit our country, and the nations of the earth as such; namely, by the universal diffusion and maintenance of the religion of the Lord Jesus Christ. It is only when the Son doth make them free, that they shall be free indeed. "Ye shall know the truth, and the truth shall make you free," is true of a nation or of a man only. It is that alone which can quicken the dead spirit, subdue and purify the selfish and corrupt and debasing passions of the national mind, and animate, while it sanctifies and

directs it to right ends, as well as that of the individual; and all other modes, a wide experience has demonstrated to be futile and vain. They then are the true patriots, the true philanthropists, who uphold, defend, and labour to spread, in all their undiminished riches and fulness, the principles of the everlasting gospel—the doctrines and precepts, promises and threatenings of the word of God—and not they who would banish it from all public institutions, exclude it from all seminaries and schools of youth—or so impoverish and enervate it, by abstracting all that is peculiar, in order to meet the conflicting views of various error, as to make it not even a skeleton, with the form and lineaments without the life, but a few disjointed fragments, scarcely indicating to what class of being they belonged. No, brethren, be assured, that under whatever fair names of liberty, liberality, candour, charity, and peace, they may come recommended to you—they are insulting to the God of truth and righteousness—they are the doings of Satan, transforming himself into an angel of light; and the principles of the word of God, and the lessons of his providence in all ages, teach that they will draw down the judgments of God, and cover with desolation and shame, the nations that act upon them. Guard against them then—resist them with all your might and influence. Pray that they may never be received into our beloved country. Beware how you lower the standard of truth, or dishonour, in any public acts, Christ's spotless Crown. Let me remind you, that all labours and efforts will be vain without the blessing of the Spirit of God—the work is too great for man—"Not by might nor by power, but by my Spirit, saith the Lord of hosts;" words, uttered when God encouraged his servant Zerubbabel, contemplating the vast difficulties that lay in the way of the restoration of Jerusalem, and the temple and worship of the true God, and surely much more necessary when "the field is the world." But that Almighty Spirit, who turned the hearts of the kings of Persia to the work, and it was speedily accomplished, till the servants of the Lord, in beholding

their completed work, could say, "Grace, grace," and "Blessed be the Lord God of our fathers, who hath put such a thing into the king's heart, to beautify the house of the Lord, which is at Jerusalem," has still the hearts of all men in his hand, and he turneth them whithersoever he will.

LECTURE XI.

FUTURE PROSPECTS OF THE JEWS—RESTORATION TO THEIR OWN LAND—UNIVERSAL CONVERSION TO THE FAITH OF CHRIST.

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Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married.—ISAIAH lxii. 4.

WE have now arrived at a very interesting and important—if I should say *the most* interesting and important subject of inquiry connected with the present series of lectures, I should not certainly exceed my own apprehension of its nature, though I do but the more deeply feel my own inadequacy to do it justice. If, however, a sincere and solemn conviction of the soundness of the views, which are now about to be unfolded, as fully authorized by the word of prophecy—if the frequent and not inattentive perusal of this word of prophecy itself, aided by the researches of those, who have brought the most of learning and sobriety of judgment to bear upon the subject, and guided by a simple desire to ascertain the outlines of coming events, as these have been traced by the *Spirit* of prophecy, who moved the holy men of old to speak the things, which were to be fulfilled in the latter days—if these qualifications may bespeak a favourable audience, I may not hesitate to claim from you, in behalf of what is now to be advanced, a patient and attentive hearing. And may the Spirit himself grant, that our inquiry shall be so conducted, as

neither to add to, nor detract from the meaning, which he designed that portion of the prophetic volume, which is to pass under our present review, to convey to the church of Christ.

The subject on which we enter, embraces the *future prospects* of the Jews, and consequently leads us into that department of prophecy, which remains yet to be fulfilled. The very name of unfulfilled prophecy, we are aware, suggests to many persons the idea of a vague and shadowy region, where all is dim and uncertain, and nothing to be ascertained beyond the general character of certain events likely to befall the church or the world at large. *We* hold very different views, however, of the prophetic record, and hope to make it plain to you before we close, that there is at least one class of events yet to be fulfilled, which we may as certainly gather from the word of prophecy, as we can assure ourselves of any events which have already taken place, that they were the accomplishment of predictions, which at some former period stood in the rank of unfulfilled prophecy. In proceeding to make this out to your conviction, there is just one postulate, or principle of interpretation, which we need to lay down for our direction, while endeavouring to read out of the word of prophecy the future history of God's ancient people, and *that* so very reasonable, so readily commending itself to every intelligent mind, that no one, we think, can hesitate for a moment to assent to it. The principle we allude to is, that those portions of prophecy, which have already been fulfilled in the history of the Jewish people, are to be taken as our surest guide for determining the meaning of those other portions, which remain yet to be fulfilled—so that if in the one part the fulfilment that has taken place be unquestionably a literal one, we must look for a literal fulfilment in the other also; or if, through means of a figure, an event of a certain description was in the earlier part of it clearly predicted concerning them, by a change afterwards introduced into that figure, we are to look only for a corresponding

change in their condition, in process of time to be developed, not for an event, in which they have no peculiar or special interest at all.

It were surely to confound all language, and to render the word of God the most inexplicable of writings, to say that one part of a prediction is to be taken in the literal acceptation of its words, and the other converted into allegory; or that the first portion of a figurative description is to be understood of one subject, and the second to be held as referring to another substantially different. If, then, in reading the prophecies, which have been put on record concerning God's ancient people, I find it predicted in terms the most express, that they were to be cast off from being the people of God, torn from their native land, dispersed among all nations, though still preserved separate, treated with the greatest contumely and reproach—and if on searching into history, I also find, that the whole to the very letter has been verified; that they *have* lost the standing they so long held as the church of the living God; that unwilling banishment from the land of their fathers has for ages been their portion, and that they have not only been doomed to wander as outcasts over the broad surface of the earth, but every where in their wanderings have been made to bear the mark of ignominy, and been exceedingly filled with contempt;—shall I doubt, when, on reading further in the same line of prophecy, I find it written in terms equally express, that they are to be re-united to the church of God, re-instated in their ancient heritage, invested with an honour and a glory, which had no parallel even in *their* days of bygone magnificence—shall I doubt, that these intimations of coming events shall also meet with their exact and proper fulfilment? When I see that God has magnified his faithfulness in giving to the dark side of the prospective history the most literal and complete verification, shall I think so harshly of his character, or so meanly of the consistency of his prophetic word, as to suppose that he will not also verify to the letter the other and

brighter side, but allow it to pass away into some vague generality? The Jew has found it to be no over-drawn or chimerical picture, but a most certain and appalling reality, that judgment was written against him in the oracles of God; and with this history of the prophetic past to direct our judgments concerning the prophetic future, we conclude, by whatever truth, by whatever consistency there is in these oracles of God, that the same Jew must be destined to know it as an equally certain and faithful reality, that he is written there also the subject of distinguished favour, blessing, and glory.

Taking, then, this safe and consistent principle for our guide—namely, that the fulfilment of what is already past, affords the best rule for determining the sense of what is yet to be fulfilled in the prophecies, which concern the Jews as a people—let us go to the word of prophecy, and endeavour to learn, from some of its clearest predictions, whether what we have now intimated is to befall this singular people in the latter days—what, in short, we may warrantably infer to be the most prominent features of their future history. To divide these into separate heads, is to a certain extent to break the chain of evidence, by which they are collectively substantiated; for the prophets seldom speak of the future history of the Jews with reference to its single points, but rather as a combined whole, embracing all or the greater part at one view; yet, for the sake of greater perspicuity and distinctness we shall consider the things predicted under separate heads, and these as nearly as possible in the order which they appear to hold in the word of prophecy itself.

I. Our first proposition, then, is, that the Jews as a people, shall again become the people of God; which of course implies, that they shall be converted to the faith of Christ, becoming in one vast body members of the Christian church.

In the scriptural proof of this point we shall not need to be minute, as the fact, at least of the *ultimate* conversion of the Jews, is universally admitted

by those, who own the authority of the word of God. Yet, not to leave it without some portion of the evidence, which might be brought in great profusion to support it, look first of all, to what is written in our text. That the Jewish people, as one whole, are the subject spoken of and addressed, is manifest both from the words themselves, and from the distinction put between them and the gentiles in the second verse. Of them, therefore, it is declared, that "they shall no more be termed Forsaken, but shall be called Hephzi-bah, (my delight is in her,) for the Lord shall delight in them." Their past history tells but too plainly, that they have been forsaken, and why—even for rejecting the promised Messiah, the true hope of Israel; and their future history, we are here assured, shall not less distinctly prove that they shall again become the object of peculiar favour and delight, which every believer in the gospel knows can only be verified by their receiving Him, whom their fathers disowned and crucified.

Turn from this to the first chapter of Hosea, and in the two last verses you will find the same thing predicted in terms the most clear and explicit. "The number of the children of Israel shall be as the sand of the sea, which cannot be measured: and it shall come to pass, that in the place where it was said unto them, 'Ye are not my people,' there it shall be said unto them, 'Ye are the sons of the living God.' Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land." There is no possible room here for mistaking, who are the proper objects of the prophecy, as they are spoken of under the names of "the children of Judah and the children of Israel," the two distinctive branches of the Jewish nation, comprehending the whole natural seed of Israel—and of them, of whom it had been said, in the verse immediately preceding, (we know how truly,) that for a time they were not to be the people of God, it is now most plainly testified, that they shall again become the sons of the living

God, and after being gathered together from their dispersions, shall appoint themselves one head—and this head, who but the Son of David, the true Shepherd of the sheep, for rejecting whom they have been so long scattered as sheep having no shepherd?*

The same prospective facts in Jewish history are disclosed in terms equally clear and decisive, in the last two verses of the third chapter of this prophet. "For the children of Israel shall abide many days

* It is not, and indeed could not, be denied by any Christian divines, that this passage in Hosea intimates the future conversion of the Jews; but it has been very often interpreted, and by some of our most approved commentators, as if it had no *special* reference to them, but only included them along with the gentiles, as having equally been at one period of their history "not God's people," and equally also destined to be at a future period, "the sons of the living God." And in proof of this, the application made of the prophecy by the apostles Peter (1 Pet. ii. 10,) and Paul, (Rom. ix. 24—26,) is adduced as conclusive. Peter, however, does not cite the prediction as one, which had received its full or proper accomplishment in the calling of the gentiles to the knowledge of the truth, but simply adopts the expressions of the prophet as aptly describing the change which had passed over their condition, running, according to his custom, into natural and appropriate use of Old Testament scripture, and not, like Paul expressly citing it. The application made of the prophecy by the latter apostle certainly implies, that it might be extended so as to embrace the gentiles, since the apostle couples it with ch. ii. 23, to show that it was the intention of God to have a church formed indiscriminately of Jews and gentiles. But this does not militate against its primary and proper application to the Jews, and should rather be regarded as an extension of its meaning beyond the literal and primary import—a fulfilment of it in the spiritual sense; that is to say, an exemplification is produced of the general principle contained in it (not my people—my people) in regard to objects different from those chiefly and originally contemplated in the prophecy. That the apostle did not consider it fulfilled, in the proper sense of the term, by the events which took place at the commencement of the Gospel, we may certainly infer from the use he makes of another prophecy in ch. xi. 26; where, to prove the future conversion of the Jews as a people, he brings forward the single text, Isa. lix. 20, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Compared with the words of Hosea, in the last two verses of the first chapter, this is a very general prediction, and admits of being much more easily accommodated to the gentiles. Yet the apostle thought it so conclusive a proof for the ultimate conversion of the Jews, that he was not careful to bring forward another; how much more, then, may we regard the prediction in Hosea, in which both the words themselves, and the whole context speak so determinately of the Jewish people, as pointing in their exact and proper application to that people alone!

without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." This is one of the most remarkable predictions in all Scripture, considering at once the extraordinary nature of the events which it foretells, and the length of time it foretold them, before they began to be accomplished. Contrary, not only to the state of things which existed in the time of Hosea, but to all probability, and to what has ever been realized in the history of any other nation upon the face of the earth, the prophet foretold, and that eight centuries before it began to take effect, that the Jewish people should continue for a long period in the anomalous state of being neither worshippers of the true God, nor yet idolaters—destitute alike of the implements of a false, and the services of a true worship—possessed of no earthly head, to whom they might yield allegiance in the relations of civil government, and of no real or imaginary God, to whom they might give the homage of their religious adoration. You all know how literally and how long this strange anomaly has been verified—verified in *their* case alone of all the people, who ever have possessed a national existence in the earth. But the prophet, who has proved himself so worthy of confidence in announcing with divine foresight, this remarkable fact, must surely be not less entitled to credit, when he goes on to intimate, in the last verse, that the same people, who were to be found for a long period in such a state of singular deprivation, are yet to find an escape from it, by returning to seek the Lord their God, and David, that is, Christ, their king, and that they shall one day become true worshippers of the living God, and partakers of his distinguishing goodness.

It is needless to multiply testimonies where the fact to be established appears so clearly incontrovertible, and I shall therefore only remind you further of the testimony, which the Spirit has given to the same

fact in New Testament Scripture, by the hand of the apostle Paul, when in one place, (2 Cor. iii. 16,) he affirmed, that the veil of spiritual blindness, which has so long been upon the hearts of the children of Israel, shall be taken away, when they turn to the Lord; and in another, (Rom. viii. 26,) that all Israel shall be saved.

There is, indeed, no denying it—all are obliged to admit, that Israel, as a people, shall be saved—the only question may be *when?* The time when this return of the natural Israel into the bosom of the church of God shall take place, is by many postponed to such a late period as deprives them of all practical benefit which would grow out of the hopes we are thus permitted to cherish concerning them. They are looked upon as so peculiarly depraved, so deeply sunk in intellectual and moral degradation, and especially as so riveted in alienation from the blessed truths of the Gospel, that no rational hope, it is supposed, can be entertained of their being meanwhile or by any ordinary means converted to the faith of Christ, and so, the era of their restitution to the state and privileges of God's people is thrown back to the very close of time, mingled up with the throes of the world's dissolution, and reckoned among the physical and moral wonders, with which the present constitution of things is to be wound up.

It is not my intention to enter into any minute inquiry regarding the precise period of the complete conversion of the Jews, either absolutely or in relation to the other important events predicted to take place in the latter days; but, to show the utter groundlessness of the supposition just referred to, I shall so far anticipate what I trust afterwards to make out to your satisfaction, as to state, that there are purposes to be served by the Jewish people *after* their conversion, which both presuppose the existence of a state of things substantially the same as at present, and will require to be prosecuted through a considerable lapse of time;—among which purposes I shall only at present particularize this as one—that the Jews when

converted shall be the main instruments of God in carrying forward and completing the conversion of the gentiles. This alone would justify us in placing the conversion of the Jews, if not the very first, at least among the first, of that long series of events, the evolution of which is to make up the glory of the latter days. And in regard to the supposed hopelessness on moral grounds of any immediate efforts to reclaim them from their apostasy, however commonly entertained, it is I venture to affirm not warranted, but rather discountenanced, by a proper consideration of the circumstances of the case.

In the Old Testament Scriptures there are so many clear and explicit testimonies to the truth of Christ's Messiahship, that we should have thought the rejection of him by a people holding these Scriptures to be the word of God, almost incredible, had not the palpable existence of the fact proved it to be otherwise; and their continued infidelity, in the face of such overwhelming evidences to the truth of Christ, in their own books and history, is one of the most extraordinary things of a religious nature to be found in the past history and present condition of the world. Possessing testimonies of such a nature and so peculiarly their own to the truth as it is in Christ, they manifestly stand on a vantage-ground, in regard to their prospective entrance into the church of Christ, which is held by no other people, who like them are "aliens from the commonwealth of Israel;"—and if, notwithstanding, the probabilities of *their* conversion to the faith should appear much smaller than in the case of any other people, it can only have arisen, we fear, from their having been placed in circumstances and subjected to a treatment, which have tended to blind their eyes the more to the testimonies, which their own Scriptures contain to Christian doctrine, and confirm their dislike to the religion of the cross. How much this has been the case no one can be ignorant, who is aware how exclusively till of late their attention was directed and their deference yielded to the puerile, superstitious, and often impious dogmas of

Rabbinical learning—how much they have been left to imbibe their views of gospel truth among the corruptest forms of Christianity, as it exists in the Greek and Roman churches, overrun both of them with the grossest idolatry, the object of inextinguishable hatred to the Jew—how little they have been "sought after" for good, yea, how much they have been pursued with bitter and relentless malice, with cruel persecutions, with all manner of insults, mockeries and deaths, enough to have made them recoil with trembling from the very name of Christian. Placed in *such* circumstances, and subjected to *such* a treatment, what nation under heaven would have been disposed to enter the fold of Christianity? But let the frowning aspect of things toward them be changed;—especially let them be plied by the melting power of Christian kindness, and be induced by a well-directed system of pious efforts to peruse their own Scriptures, and to hear the truth concerning Jesus "reasoned out of these," after the example of the apostles, and we doubt not there shall soon be found no insurmountable barrier between the faith of the Gospel and the heart of a Jew. Blessed be God! the change is not now to be commenced—the work is already in progress—and in the results which have been accomplished, we discern the harbinger of what still remains to be achieved. The dawn of a happier day for much injured Israel has begun to streak the mountains; the Spirit has returned to breathe upon the dry bones, and is here and there inspiring them with life; converts from the ranks of Judaism to the truth of the Gospel, lately so rare, are now to be seen in almost every city of christendom, many of them also teaching with enlightened zeal the faith, which they once sought to destroy; the felt insufficiency of a Jewish worship and a Rabbinical learning, is leading them in thousands to the pure oracles of the word of God; a general cry is rising amongst them for the bread of life; and we seem to hear on every side the chariot-wheels of providence advancing toward us with the joyful tidings—that the veil is now rending, which so long has overspread the

hearts of the seed of Abraham, and that the time is not distant when they shall again be called "the sons of the living God."*

II. Our next proposition is, that according to the word of prophecy, the Jewish people shall be restored to their ancient territory—the land of Canaan. It shall again become theirs, and theirs in perpetual possession.

In entering on the Scriptural proof of this proposition, we begin with again pointing to the plain and unequivocal testimony of our text. "Thy land," it is testified, "shall no more be termed Desolate; but it shall be called Beulah, (married,) for thy land shall be married." It is impossible, by any fair construction, to explain these words without understanding them to affirm the truth of our proposition. It admits of no controversy, that their land has been, and still is, a land which may emphatically be termed Desolate: being stripped of its ancient and proper occupants; and by this word of prophecy, it as little admits of controversy, that they shall be restored to

* That the facts of the case are amply sufficient to justify the train of thought pursued toward the close of the first head, will appear from the following extract, taken from the last report of the London Jewish Society. "They (the Committee) have received information of at least three thousand Jews added to the church of Christ; and they hope to obtain more correct and general statements of this kind from the consistorial authorities on the continent as well as other sources. Though such statements contain a mere register of baptisms, without reference to the individuals; yet the fact in itself is most important. In numberless instances, the individuals are known to your missionaries and friends as adorning the Christian profession.—Our elder missionaries can look back to the time, when a believing Israelite was a curiosity: they can now behold companies of converts, some more and some less numerous, dotted over the whole continent of Europe: they can point to professors at universities—pastors of Reformed and Lutheran congregations—physicians, jurists, mechanics, tradesmen, eminent in the path of life to which God has called them, and adorning the doctrine of their Saviour in all things—and can thank God for this exhibition of his grace and power in the midst of Israel." The report also states, that there are not less than forty converts from the Jewish faith at present employed in making known the gospel of Christ, and that of the forty-seven missionaries or agents employed by the London Society, twenty-three are of the house of Israel.

possess it, and shall have their future fortunes so closely and permanently linked to it, that it shall be in a manner wedded to them, and wedded so as not again to be divorced.

It is possible that some may be disposed to regard the conclusion we draw from this passage as somewhat weakened, at least, by the impassioned and poetical appearance of the language here employed by the prophet; but if you look back to the xi. chapter of his writings, you will find this fact of the restoration of the Jews to the Holy Land predicted, in language which has not even the semblance either of poetical structure or of figurative embellishment, but relates the coming event with all the distinctness and literality of a historical narrative. At the 11th verse he says, "And it shall come to pass in that day, (the period of the Gospel dispensation,) that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign to the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Verse 15. And the Lord shall utterly destroy the tongue of the Egyptian sea, (the Red sea,) and with his mighty wind shall he shake his hand over the river, (Euphrates,) and shall smite it in the seven (or rather into seven) streams, and make them go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt."

Every candid expositor must confess, that there is here predicted a return of the children of Israel to the inheritance of their fathers, which remains yet to be accomplished. There is no possibility of accommodating the language to the return from Babylon or to any other past event in the history of this people;—for, first, the time to which the event before us is re-

ferred, is manifestly subsequent to the coming of Christ, who is unquestionably the Branch foretold in the preceding verses as sometime to grow out of the root of David, and in whose day the event in question was to take place; then, it is the whole house of Israel, of whom the return to Palestine is here predicted, Ephraim as well as Judah—the remnant of the ten tribes, who formed the kingdom of Israel, as well as of the two tribes, who composed the kingdom of Judah—a return which it is well known has never been accomplished; for the return from Babylon was confined with a few exceptions to the house of Judah, and even with them was so far from being a restoration out of *all lands*, that it could scarcely be said to reach beyond Assyria. And, finally, this predicted return is to be accompanied by signs of God's miraculous power and agency similar to those which attended their first deliverance from the land of Egypt; and in particular we are told, that the Red Sea shall be destroyed or dried up, and the river Euphrates divided into seven streams, to open a passage for the return of the captives. Nothing, therefore, can be more certain, than that the restoration foretold in these verses has not yet been carried into effect; but as the dispersion into all countries, of which it is simply to be the recovery, has been, and still is, in full operation; so nothing in prophecy can be more certain, than that the promised restoration shall in due time meet with its full and proper accomplishment.

A few of the Old Testament prophets, you must be aware, lived and prophesied after the return from Babylon, and though the revelations communicated to them chiefly bore upon what was near, and touched comparatively little upon the more distant events, that were to be developed in the future history of their nation, yet we find one of them, not only predicting the same series of events, which were disclosed to us in this last passage from Isaiah, but employing also nearly the same language in predicting them. In the x. chap. of Zechariah, the prophet, after referring

to the calamities, which had been made to alight upon the Jewish nation, goes on to intimate the purpose of God "to save the house of Joseph," (the ten tribes,) as well as "to strengthen the house of Judah," and at v. 10th, continues thus, "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves of the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away." No one acquainted with the language of Scripture will doubt, that in familiarly naming "the sea and the river," as connected with Egypt and Assyria, the prophet speaks of the Red Sea and the river Euphrates; so that we have here again specified the wonders which Isaiah, a couple of centuries before, had predicted to be one day wrought upon these two waters in behalf of the returning Israelites; and we have, besides, the mountains of Gilead and Lebanon expressly mentioned as places, which are to be re-occupied by the saved remnant. I need hardly tell you, that these predictions have not yet been verified—the events were foretold as still future after the return from Babylon had taken place—and not only have no such wonders as those specified been wrought for the seed of Israel at any period of their history between that and the present time, but the mountains of Lebanon and Gilead, which lay, the one to the extreme west of the promised land, the other beyond Jordan, on the north, between the tribes of Gad and Manasseh, have never been inherited by the descendants of Jacob since the time of their first dispersion—the few, who returned from Babylon, having always been confined within much narrower limits. If, therefore, any future event in prophecy can be reckoned on as certain, we may assuredly gather from these words of Zechariah, that a restoration to the Holy Land, different from any that

has yet been effected, is to have a place in the still undeveloped fortunes of Israel.*

But it would require hours of your time were we thus to particularize and dwell upon all the prophecies, which intimate a future and final restoration of Israel in all its branches to the long desolate inheritance of their fathers. The word of prophecy is replete with evidence of the fact, giving line upon line, and promise upon promise regarding it, as if in express anticipation of the apparent impossibilities, and much prevailing incredulity, with which it should be attended. We shall only single out a few of the principal ones for your private meditation. In the first chapter of Hosea it is stated, that the place

* If any one will take the trouble of looking into any of our most popular commentaries, he will see, that this is not a mere supposition, but that some of the most pious and sensible divines have explained away all the speciality, which that text of Isaiah appears to carry toward the Jewish people, and have held it as simply applying to the general circumstances of the Christian church. It is nothing, that a forsaken people are spoken of and a desolate land—terms that never could properly be applied to the church and people of God as such;—nor that Jerusalem is expressly named in the context as the peculiar city of the people discoursed of, and the people and city together contradistinguished from the gentiles: these arguments for a special and peculiar reference to the Jewish people, are looked upon as nullified by the poetical style in which the chapter is written, and especially by the subject of the prophecy being addressed under the name of Zion—the poetical designation, it is understood, of the church at large. That many things said of Zion may be extended to the church at large, is no doubt true—but that for the most part, if not always, these things are primarily applicable to the literal Zion and its worshippers, that is, the Jewish people, and only by way of inference to others, is what might be rendered manifest by a variety of considerations, were it not sufficiently established by the application already referred to in note, p. 410, which the apostle Paul makes of another text in Isaiah. The fact he there asserts is, that "all Israel (by which he unquestionably means the whole Jewish people) shall be saved;" and the prediction, which he brings forward as fully establishing this fact, is, "There shall come out of (rather, to) Zion the Deliverer, and shall turn away ungodliness from Jacob."—Zion and Jacob being manifestly regarded by the apostle as terms strictly and specifically applicable only to the natural Israel. Why should it be thought that there is not the same literality in the verse and chapter from which our text is taken, and in which the language employed is so precisely similar? And why not, indeed, throughout prophecy, when such terms are used?

where the children of Israel were cast off from being the people of God, is the very same in which they are to be ultimately recognized as the sons of the living God—which, as it was in the first case pre-eminently Judea, so we may warrantably infer it shall be in the second. In Jeremiah, chap. xxiii. 5, it is written, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute justice and judgment in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, The Lord our Righteousness. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries, whither I had driven them, and they shall dwell in their own land." Again, in chap. xxiv. 6, it is said with a particular reference to the house of Judah, "I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull them down, and I will plant them, and not pluck them up." And to the like effect, in chap. xxvi. 5, but with more especial reference to the house of Israel, "Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither." And for the certainty of its accomplishment all the nations are called in as witnesses, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, he that scattered

Israel shall gather him, and keep him as a shepherd doth his flock."*

* Every one must be aware, how frequently the expression used in this passage of Jeremiah, of God's purpose to *gather* the Israelites from their *scattered* condition, occurs in the prophets. It is sometimes used without any special mention of the place where, or the manner how, they are to be gathered, but for the most part it is coupled with the expressions, which distinctly point out the land of their fathers as both the region in which, and the inheritance for which, this final reassembling is to take place. But even had no such additional expressions been used, we might with the utmost certainty have inferred, that such was to be the case from the simple intimation of a future gathering as opposed to a previous scattering. For what was this previous scattering, but a dispersion from the land of Canaan, so that their dwelling might be any where excepting only in that particular region? And what, then, can the gathering again possibly be, but their return to this ancient territory, so as to have it once more for the place of their permanent abode? The principle, with which we set out, and the soundness of which may be termed self-evident, requires, that if in a prophecy, which is partly fulfilled and partly unfulfilled, the first part received a literal fulfilment, we are thereby constrained to regard the other part as destined to receive a fulfilment not less literal: and, therefore, if it be the language of prophecy that the children of Israel have been scattered from the land of Canaan, and are again to be gathered from this scattered condition, the prediction can manifestly be no otherwise fulfilled than by their being brought back to be settled in that identical land. Yet, plain and undeniable as this seems to be, it is not what we often read in the commentators. "Let all the distant nations hear," says Scott, on the last verse we have quoted from Jeremiah, "that Jehovah, who scattered Israel, would gather him again into his church, as a shepherd doth his flock into his fold;"—(and to the like effect in other places, where the same language is used.) Was it, then, from the *church*, that God scattered Israel? Cut off, indeed, and separated from the church they have been by reason of their unbelief—and on that account scattered from the land of their fathers; but to be scattered from the church is certainly not the meaning of the scriptural expression, as the scattering there spoken of, had not only taken place centuries before they were separated from the church of God, but is invariably connected with terms, which exclude every other idea but that of their removal from Canaan. And if in that respect only declared to be scattered, it is evidently to pass from the literal into the figurative, and to corrupt the simplicity of the word of God, to say that the gathering, which stands related to this as its proper counterpart, is to be fulfilled by their reception into the spiritual fold of Christ.—The expression, it may be proper to add, is certainly used in John xi. 52, in a spiritual sense, though opposed to a literal dispersion—but it is coupled with words which render that quite apparent; "might gather them together *in one* (εις ἓν—into one body or society)"—an evident accommodation of prophetical language to a spiritual sense, but not therefore indicating the proper fulfilment of such prophecies as those above referred to.

If you pass to Ezekiel, you will find many similar, and certainly not less unequivocal predictions of the same event, especially in the eleventh, thirty-fourth, thirty-sixth, and thirty-seventh chapters. Read at present only a portion of that contained in chapter thirty-seventh, verse 19th, where the prophet is commissioned to speak thus to the whole children of Israel: "Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." Verse 25: "And David my servant shall be king over them, and they all shall have one Shepherd: they shall also walk in my judgments and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant; WHEREIN YOUR FATHERS HAVE DWELT; and they shall dwell therein, even they and their children's children, for ever; and my servant David shall be their prince for ever."*

* In this quotation from Ezekiel, the language is so peculiarly definite and express, as completely to shut out the possibility of explaining the terms used, otherwise than by understanding them of a literal restoration; and we find even Scott, with all his leanings to the other side, speaking of it as "impossible to interpret the language of the prophet of any events, which took place before the coming of Christ, and yet it seems plainly to mean," he adds, "that the Jews should dwell in Canaan under the rule of Christ, from the time intended, through all generations to the end of the world." They are not merely to be united, according to the prediction, under one head, and incorporated into the same body—which might possibly have been understood of their conversion to the faith of Christ—but in this incorporated state it is expressly declared, that they shall form one na-

It has passed among many persons into a sort of general understanding, that the language of prophecy is so highly figurative and inflated, as to require certain deductions to be made from its natural import, to reduce it to the correctness and sobriety of ordinary discourse. But in disproof of a sentiment so dishonourable to the Spirit of prophecy, and in itself so groundless, (for the grandeur of the prophetic style arose only from the magnitude of the objects presented to the prophetic eye, which it sought to clothe in befitting terms, but could never overreach,) we confidently appeal to the series of predictions to which your attention has just been directed. Can any thing be more plain and unadorned than the manner in which these delineate the future prospects of Israel? Are they not conceived precisely in the same language which the prophets might have employed, had they been narrating transactions of which they were the personal eye-witnesses? And commencing, as all

tion—shall exist as such upon the mountains of Israel—shall inherit the very land in which their fathers have dwelt, and which had been given in covenant to Jacob. Indeed the terms of that covenant alone might teach us the necessity of the restoration of the Jews, without any such fresh and explicit assurances as those we have been considering; for Canaan was to be given to the seed of Abraham by the line of Jacob, "for an everlasting possession." Gen. xvii. 18. How imperfectly this has been as yet accomplished, we may easily understand, if we only consider, that the whole seed did not dwell in the land for upwards of seven hundred and thirty years, and that the utmost term, during which even the tribe of Judah possessed it, was one thousand four hundred and eighty. And that the Spirit of prophecy did not look upon either of these terms as at all fulfilling the provisions of the covenant, the Spirit has himself in another place plainly testified. "Return for thy servants' sake, the tribes of thine inheritance; THE PEOPLE OF THY HOLINESS HAVE POSSESSED IT BUT A LITTLE WHILE." Isa. lxiii. 17, 18:—So far from being with any propriety considered "everlasting," it was only, in the judgment of the Divine Spirit, "for a little while." The chief burden, therefore, of the covenant with Jacob, in as far as it respected the land of Canaan, must be regarded as still prospective. And we may just add, that this precisely accords with the interpretation of the covenant as given also by Moses—for in the xxx. chap. of Deut. he clearly tells us, that a period of final return to the land promised to their fathers, and great increase there, and uninterrupted blessing, should succeed to the period of cursing, during which they were to be scattered and peeled to the utmost ends of the earth.

these predictions do, if not in fully describing, at least in plainly presupposing events which have already been accomplished—the judgments and desolations connected with the dispersion of the Israelites—is it to be credited, that when proceeding onward to the future, and depicting in language entirely analogous their complete and final restoration to their ancient territory, the prophets do not mean what their language imported? O unhappy Israelite, shall every thing be taken literally when a judgment is threatened or recorded against thee, but all transformed into figure the moment a blessing is promised or pronounced? God forbid. And as the return from Babylon was evidently prior to that to which these predictions refer, and in itself quite insufficient to fill up the wide and comprehensive terms in which they are expressed—as the houses of Israel and Judah have never been united together since they were first dispersed, and never collectively restored to their native land, while both events are clearly foretold some time to take place, we cannot but rest in the conclusion, that there is a period yet to come, when the mountains of Israel shall be repeopled by the gathered remnants of the progeny of Jacob.

It is at the risk of fatiguing your attention by too long confinement to one topic, that I request you to listen to any further proof of what I trust you will regard as already convincingly established; yet, in a discourse of this nature, in which the subject under discussion is expected to receive in all its essential points the fullest hearing, it were improper not to advert, however shortly, to two points connected with this restoration of Israel to their lost inheritance, which strengthen still more the proof which has been adduced in its support. The first is the rebuilding of Jerusalem and the temple, alluded to in most of the prophets, but thus, in regard to the former, historically narrated by Jeremiah, ch. xxxi. ver. 38, "Behold the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring-line

shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever." (See also Zech. xiv. 10; and, for the rebuilding of the temple, Isa. lx.) There *was* a certain rebuilding of Jerusalem after the return from Babylon, but not the one here described, as is evident both from the description itself, and from the closing declaration, which affirms of the city contemplated by the prophet, that it should never be "plucked up or thrown down any more for ever," which, it is well known, could be said of no Jerusalem that has ever yet been built.*

* As a proof how even the strong and masculine intellect of Calvin was misled by the taste for spiritualizing, I may notice the way, in which he gets rid of the passage I have selected from Jeremiah, so as to avoid referring it to an earthly Jerusalem yet to be built. He is quite satisfied that the description given of the city cannot be accommodated to that, which was built after the return from Babylon—for neither in magnitude, nor in holiness, nor in perpetuity, could it be said to verify the language of the prophet. Therefore, he says, we must think, not of that Jerusalem, which was ultimately destroyed by the Romans, and in the outward structure of which God afforded to the Jews only some foretaste of that favour, which was intimated by the prophet, but of the heavenly Jerusalem, which was prepared in Christ, and in which all that was of an outward and earthly nature in the Old Testament church, received its proper meaning and fulfilment. It seems strange, it should not have occurred to so acute a mind, that to put such a construction upon the prophet's words, however good divinity it might make, derives from them a sense, which can be justified by no principles of sound interpretation, and might be applied, indeed, to extract from other portions of Scripture the wildest extravagances. When we read of a city to be built, which has not merely a name familiarly known to us, but also a local habitation, with well-defined boundaries, which if not all precisely ascertained, are yet certainly known to belong to a particular region, it is impossible in fairness to think of any city as designed, but one, which is of material and earthly formation. And when it is said of this city that it should never be plucked up or thrown down any more, as contrasted with a pre-existing one of the same name and in the same locality, which *was* plucked up and thrown down, the inference is unavoidable, that a city must have been intended, which was to be of a like nature with the one which had preceded it. It would surely have been preposterous to say of the heavenly Jerusalem, that it

The other point referred to respects the alterations which are to be produced in the physical state and appearance of the Holy Land at the time of Israel's restoration to it. In Zech. xiv. 10, among other physical changes to be produced, it is said, that "all the land from Geba to Rimmon, south of Jerusalem (which comprehends an extent of forty or fifty miles —the hill country of Judea) shall be turned as a plain, and it shall be lifted up and inhabited in its place;" which new-raised elevation, it would seem, shall be Mount Zion, "exalted above the hills," (Isa. ch. ii. 2,) as a proper site, for the Lord's house. In many places it is declared, that the whole land is to become most fertile and prolific with the finest productions of nature—producing the most luxuriant crops of corn and oil and fruits, (how unlike to its present state of general barrenness!)—that it shall be copiously supplied with refreshing springs, and, in particular, that while "all the rivers of Judea shall flow with water," "a fountain shall come forth of the house of the Lord (placed on the summit of Mount Zion) and shall water the valley of Shittim, (on the borders of the land of Moab,)" Joel iii. 18. This flowing fountain is also mentioned in Zech. ch. xiv. 10, where we are besides told, that it shall divide itself into two streams, "the one-half running toward the former sea, (the Mediterranean on the west,) the other half toward the hinder sea, (the Dead or Salt sea, toward the east)—and this latter stream flowing eastward till it empties itself into the Dead sea, is probably that which has its course so fully delineated by the graphic pen of Ezekiel, chap. xlvii., and which is said to have the virtue of healing the waters of that unwholesome sea, so that fish shall not only be able to live in it, but shall multiply exceedingly.* It is

should not be plucked up or thrown down any more—as if it had already shared that fate. A thing from its very nature incapable of sharing the fate spoken of by the prophet, could not possibly be that, to which his language referred, and consequently there is a terrestrial city yet to occupy the site, and be resplendent with the glory here described—described without the appearance of either type or figure.

* I have said, that the river mentioned in Ezekiel is only *probably* the same with that referred to in the other prophet; and this is the

needless to say, that these changes have not yet been produced, but for that very reason we conclude they shall be so at some future period; they are described with a plainness of terms and a minuteness of detail,

only place, in which I have sought for even a subsidiary proof in support of any of the statements I have advanced, from the concluding chapters of Ezekiel. There are difficulties attending that portion of the prophet's writings, which peculiarly belong to itself and do not adhere to other parts of the prophetical Scriptures: and after giving to the subject a pretty full consideration, I feel constrained to confess myself unable to determine whether it is to be held as properly prophetical or not—whether it gives a delineation of events, which are actually to be realized in the future history of Israel, or a pattern of things, which might, and but for their iniquities would have been so. The special reason given for the communication of the vision, is one that leaves the matter in this point of view quite indeterminate: "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." (Ez. xliii. 10, 11.) It is clear, therefore, that the primary design of the vision was to bring the Israelites to a humiliating sense of their iniquities, and this design it aimed at accomplishing through the exhibition of a perfect pattern in regard both to the material structure of a temple, and the various institutions and services connected with it. Now, the question is, whether this pattern were a scheme of things, which at that particular period the Lord wished them to have realized, which, had it not been for their continuance in iniquity, he would have enabled them to realize; or a scheme of things, which is yet to be realized to the full in the future history of Israel, and only waiting for its accomplishment till ungodliness is turned away from them; or finally, a scheme of things, which was never meant to be taken literally, but has received its spiritual and proper fulfilment in the things which belong to the Christian church?

It is not my design to enter into any formal consideration of either of these suppositions, or to produce any array of the learned names which have severally given their support to one or other of them—but I shall content myself with subjoining a few remarks one ach. Of the last it is enough to say, that it is perfectly gratuitous and arbitrary, there being not only nothing to countenance it in the vision itself, but an appearance of literality and minuteness of detail throughout, which entitles us at once to repudiate the idea of its being only a figurative delineation of spiritual things. But in regard to the other two suppositions, although much might be said in defence of both, there are also difficulties connected with each, which in our present state of knowledge render it almost impossible for us to decide which ought to be preferred. If the pattern were not to be

which forbids us to understand them otherwise, than as the native import of the inspired language presents them to our view; and standing as they do recorded in a word, of which one jot or one tittle shall

sometime realized in the actual history of the Jewish people, it seems difficult to account for the language in various places, appearing as it does to describe things which were prospectively seen to exist, the singularly minute detail of particulars, with which the description abounds, and the entirely new, as well as exceedingly circumstantial distribution, that is made toward the close, of the Holy Land. It is impossible to deny, that there is in these things what tends to beget the impression, that the delineations presented to us by the prophet, refer to events, which are to have an exact and literal accomplishment. And yet it is just as impossible, on the other hand, to understand how, seeing the events did not take place at any period during the Jewish dispensation, they can do so during any period of the Christian. Whether the temple here described be precisely the same in outward structure and the number of its compartments with that of Solomon, now lying in ruins, we have no sufficient means of ascertaining; but there can be no doubt, that both the temple itself and the whole ritual of service connected with it are described by the prophet—the one as adapted to, the other as simply consisting in, the Mosaic ceremonial—and if we are really carried forward by the vision to the bright period of millennial glory, it seems utterly inexplicable why the scenes it pictures out to our view should be all engrossed with the forms, and shadows, and fleshly observances, which were imposed upon the church only till the time of reformation, and which were the proper badges of a church still in bondage to the elements of the world.

A distinction in this respect, has indeed been drawn between the Mosaic ceremonial and that described by the prophet, by some writers on prophecy, one of whom remarks: "that though the chief feature in the New Jerusalem worship shall be, as in ancient times, the sacrificed victim, it shall be used not now as a type of the future, but as a memorial of the past; and that, while there shall be a priesthood of the sons of Zadoc with their attendant Levites to keep the charge of the house in "its latter glory," there is no high-priest in the house itself; no veiled part in the sanctuary below; nor any day of atonement that he should enter once a year into the holiest of all." * It is certainly true, that these things are not expressly stated as belonging to the temple of Ezekiel, but there seems very little ground for imagining that they were purposely excluded—indeed, there seems pretty clear ground for inferring, that they were to have the same place in this temple of Ezekiel, which they had in that of Solomon. We do not read of a veil, separating one sanctuary from another; but we do read of "the Most Holy place," or Holy of holies, (chap. xii. 4,) and the natural supposition is, that it was to be separated from the outer sanctuary by an intervening veil, as in the first temple. But if there was to be a Most Holy place, the natural supposition again is, that there was also to be a high priest to minister in it, and

* Fry on Unfulfilled Prophecy, page 235.

in no wise pass till all be accomplished, their remaining to this day unaccomplished, is to the church of Christ a pledge for the faithfulness of God, of Israel's still future restoration to the land of their fathers.

If the strange scepticism, which has prevailed among many Christians and Christian divines upon a point, which is attested with such unequivocal plainness and remarkable fulness in the word of God, has rendered it proper for us to detain you so long in the examination of the leading Scriptures by which it is established, it is proper to add, as a further confirmation of what has been advanced, that there neither has been, nor is there now any scepticism upon this point among those who are more especially interested in it—the seed of Israel themselves. "In

a day of yearly atonement on which his ministrations were to be performed. And in regard to at least a great portion of the sacrifices mentioned in the prophet, so far from being spoken of as simply commemorative, they are plainly described as expiatory—a remembrance is constantly made of sin, as in times of old, and the very same language used concerning them, which we find written concerning the legal sacrifices in the books of Moses. If, therefore, such things were all done away in Christ, as unsuited to the New Testament dispensation, even in its present state of comparative weakness, how can they possibly be found suitable when it has attained to its state of millennial glory? And, besides, there is another part of the prophet's description which seems utterly incompatible with that state of prospective glory; for if there be any thing more expressly affirmed and more frequently repeated concerning it than another, it is that the Messiah is to be the sole King of his church and people, seated upon the throne of David. But in the vision of Ezekiel, mention is made of a prince who can by no possibility be the glorified Messiah; for he is spoken of as a man of flesh and blood, requiring an inheritance of land for the supply of his bodily wants, having sons who should succeed to him in his inheritance, and as a sinner lying under the same yoke of sacrificial observances, which was imposed upon the people. So that, if there be things connected with the vision, which give it the form and appearance of a prophecy, begetting expectations of events sometime hence to be brought into accomplishment, there are other things which seem, we might almost say, with still more conclusive certainty, to preclude the possibility of these expectations being verified; and with such difficulties on the one side and the other, our only wisdom appears to be to leave this portion of Scripture out of the discussion, which we now hold concerning the future prospects of Israel; as touching this point, it seems by reason of our imperfect discernment to utter an uncertain sound, and it should therefore neither be allowed to prejudice what other Scriptures clearly establish, nor be held as proving what they have left unsettled.

all parts of the earth," says a recent writer, "this extraordinary people, whose name and sufferings are in every nation under heaven, think and feel as one man on the great issue of their restoration—the utmost east and the utmost west, the north and the south, both small and large congregations, those who have frequent intercourse with their brethren, and those who have none, entertain alike the same hopes and fears. Dr. Wolff heard these sentiments from their lips in the remotest countries of Asia; and Buchanan asserts, that wherever he went among the Jews in India, he found memorials of their expulsion from Judea, and of their belief of a return thither." (Quarterly Review for Dec. 1838.) This belief and the desire connected with it, have not only continued to subsist, but have rather increased in strength, as we are assured by the report of many witnesses; and now, at the lapse of eighteen centuries since the time of their expulsion from the land of promise, the conviction is almost universal among the families of Israel, not only of the undoubted certainty, but of the near approach of their final return, and prayer is constantly made in their synagogues that the Lord would be pleased to hasten it.

If it be inquired how, or by what instrumentality, this event is likely to be accomplished, we can only return a very general answer—it being the general method of prophecy, (would that it had been more carefully attended to!) to use *the utmost plainness in foretelling events, but the utmost caution in pointing out the means by which they are to be accomplished.* There can be little doubt, however, from the general strain of prophecy upon the subject, that the complete and final accomplishment of the restoration in question, shall both require and receive the immediate and signal interposition of Heaven—that it shall be begun by the Jews themselves, prompted simply, it may be, by their longing desire to obtain the fulfilment of the prophecies, on which God has caused them to hope, but shall be opposed by the united councils and collective strength of many na-

tions, leagued together by a common spirit of avowed hostility to the cause of God, as well as of determined opposition to the wishes of his ancient people—that in the desperate struggle, which shall ensue, the Lord will interpose his Almighty arm, in a manner which it might be presumptuous to attempt now to particularize, but which shall have the effect of confounding with signal overthrow the designs of these ungodly adversaries of Zion, and of establishing the seed of Jacob in secure and undisturbed possession of their ancient territory. It seems unquestionable, that however silent and gradual the restoration of Israel may be in its commencement, and however certain as to its final issue, it shall be effected amid judgments of the most terrible and appalling nature; nay, there are the strongest reasons to believe that it shall be preceded by a conflict, such as has never been fought, and a season of affliction such as has never been experienced upon the earth. (Dan. xii. 1; Joel iii.; Zech. xiv.) That nations, as nations, shall both league themselves against the fulfilment of this purpose of God, in behalf of the Jews, and suffer the most fearful judgments for their opposition, is written with the utmost plainness; whether any nations, as such, shall take part with them, is not so expressly declared as to be made the matter either of confident affirmation or of positive denial; but there can be no doubt that as God will be much displeased with, and sorely punish those nations who combine to prevent the restoration of his ancient people, so it is the duty of Christian nations to be preparing the way for their return; instead of "helping forward the affliction," to favour the well-grounded prospects of the scattered remnant. Do you ask how this may be done?—Simply by promoting, as much as possible, the work of their conversion. There may, indeed, be room to doubt whether the *entire* conversion of the Jewish people shall have taken place before the era of their restoration, or something in this respect may still remain to be done through means of the supernatural events which that era shall develope; but that at least

the greater part of them shall have previously embraced the faith of the Gospel; nay, and that this general if not universal conversion shall be the prompting cause, the moral ground, which is to bring on the accomplishment of God's purpose concerning their restoration, may be regarded as in a manner certain, both from the grand resistance with which their return is to be met, being to come from the Antichristian faction, on whom the signal vengeance of Heaven is to fall; and from their "remembering the Lord in far countries" being assigned as a special reason for his remembering them to bring them back, (Zech. x. 9; Isa. lxv. 10, comp. with 2 Chron. vi. 37,) as well as their being brought, when they do come, to "the place of the name of the Lord of hosts," in the character of a present or holy offering to the Lord. (Isa. xviii. 7; lxvi. 20; Zeph. iii. 10.) To deal kindly, therefore, to blinded Israel, and press the work of their Christian enlightenment, is to bear them onward in a manner to the realization of their hopes; it is to fulfil the charge of the prophet, "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people;" and doubtless when the Lord shall arise out of his place to punish the inhabitants of the earth and avenge the cause of his elect, he will not be unmindful of those who have sought the good of ancient Israel, but will save them from the calamities which shall overtake the wicked.

III. We have now passed two most important stages in the future history of the Jewish people. The first in point of magnitude, and partly at least also in point of time, is their conversion to the faith of Christ. Many persons conceiving this alone important, are disposed to rest satisfied there, and think it somewhat over-curious to push our inquiries further. But if God has thought fit to reveal and promise more concerning them, why should we refuse to follow? If it was wise in God to bring into the prophetic record intimations of other events to be fulfilled in their future career, it must surely be proper for us to make ourselves acquainted with these; and we

have accordingly found, that the restoration of the Jews to the land first promised to Abraham, and afterwards for many centuries possessed by their fathers, may be just as confidently reckoned on, as an event in their future history, as their conversion to the faith of the Gospel. But, perhaps, some who are willing to go with us thus far, may be disposed to reclaim against going any further, convinced that any thing beyond must be unsafe and hazardous conjecture. Our reply again is, that if God has seen meet to reveal and promise more, why should we not endeavour to ascertain more? How, otherwise, can we acquit ourselves of the responsibility resting upon us as the keepers of God's prophetic testimony to the church? It is our confident belief that there *are* other things still written with all plainness concerning the coming condition of the Jewish people, and which we may expect with the utmost certainty to have a place in their future history. Of these, however, we shall speak very shortly, and shall embrace them all under this concluding proposition, that after they are converted and restored, the Jews shall exhibit in a manner the most pre-eminent and glorious, the fulfilment of the promise made to their forefather, when the Lord said to him as the representative of his whole elect posterity: "I will bless thee, and make thee a blessing—and in thee shall all the families of the earth be blessed."*

* Gal. iii. 16, may possibly suggest itself to some persons as tending to discountenance the supposition that the prediction here quoted has any special reference to the Jews, but that it has its fulfilment in Christ. A little reflection, however, may satisfy us that this is not the case. The apostle there asserts that "the promises were made to Abraham and his seed," and from the word "seed" being used in the singular, concludes that one must have been thereby intended, viz. Christ—not Christ, however, as an individual, but the whole body of which Christ is the Head, as he afterwards gives us more distinctly to understand, when he says, "If ye be Christ's, then are ye Abraham's seed;" so that the word "Christ" is here used as in 1 Cor. xii. 12, in a collective sense, as including the whole spiritual body of Christ. To this one body, that is, to the company of sincere believers in every age, whether under the Law or under the Gospel, the promises were made, and certainly neither Jew nor gentile can inherit any spiritual blessing out of Christ. But there is nothing

With the future condition of the Jewish people are bound up the common destinies of the redeemed portion of mankind, and when the promised salvation shall have come to them out of Zion, they shall at once be put in possession of a glory peculiarly their own, and be honoured also to convey somewhat of the same to the other nations of the earth. The promise, that "in them all the families of the earth should be blessed," has never yet been properly verified—all the good, whether temporal or spiritual, which from time to time they have been the means of imparting to the gentile world during the period of their history which is past, has been nothing more than partial fulfilments of the promise—a few scattered rays merely of that unrivalled glory in this respect which is yet to be concentrated in them, and to emanate from them.

The conversion of the gentile world is dependent, to a certain extent, upon *their* conversion, and shall not be consummated till they have turned to the Lord: "For if the casting away of them," says the apostle, "were the reconciling of the world, what shall the receiving of them be but life from the dead?"

either in such a declaration, or in the argument founded on it, to prevent us from taking the prediction quoted in the text in its most plain and literal acceptation, as referring pre-eminently to the seed of Abraham, according to the flesh. For granting that the word "seed" there also denotes Christ and his people as one great whole, knowing, as we do, the peculiar love which, for the fathers' sakes, is ever to be borne to that portion of the body of Christ which belongs to the natural Israel, we are warranted to infer, that whatever blessing might, through the instrumentality of Christ's spiritual body, be conveyed to the world, should be so in a peculiar and eminent degree by converted Israel—by that portion of Christ's church who were in a double sense the seed of Abraham. And not only so, but when the promise runs, "In thee and in thy seed shall all the families of the earth be blessed," if we limit the latter expression, "in thy seed," to the spiritual progeny of Abraham, we must understand the former "in thee" of his natural progeny. For Abraham here unquestionably stood, and is addressed as the representative of his posterity, and we are unavoidably shut up by it to the conclusion, that whatever benefits may be destined to flow to the world from the church of Christ generally, a special and singular part shall be borne in the communication of these by the natural descendants of Abraham, when they shall have turned to the Lord.

Their rejection of the gospel at the first, was the occasion of its being offered in the manner it was to the gentiles, and through their instrumentality—the instrumentality of the elect and believing portion of them—the message of salvation was carried to the gentiles, and from among the gentiles a church chiefly formed. But if this benefit flowed to the gentile world in spite of, nay, in some sense, in consequence of their excision as a people from the church of God, what may we not expect when, by their conversion to the faith of Christ, they shall be received again into the bosom of the church? It shall be, we are assured, "life from the dead," not merely, therefore—for we must take the words in their full and proper significancy—serving, by the spectacle of a general reception of the gospel on the part of those who have so long and so obstinately opposed it, to reanimate the faith and quicken the zeal of nations already christianized, but operating also to the certain and immediate conversion of those who had not hitherto been quickened from the death of trespasses and sins. How the return of the Jews into the fold of Christ may be destined to produce this glorious result, we cannot now perhaps fully understand. We can easily conceive, however, that the simple fact of their general conversion to the faith of Christ, known as they have been in all lands whither they were scattered for their hereditary and inveterate antipathy to that faith, will of itself be productive of a very deep and powerful impression in favour of the gospel, and in its moral effect upon the nations, may give rise to the most wonderful results. We can easily conceive, too, that the signs and wonders and unparalleled judgments which are to be wrought by the outstretched arm of God, when he sets his hand the second time to recover his ancient people, shall have a mighty influence in extending the boundaries of Messiah's kingdom, and that, as it is written, "the nations of the earth shall fear and tremble for all the goodness and for all the prosperity which the Lord shall procure unto them." (Jer. xxxiii. 9.) But however

much may be accomplished by these grand movements, the entire result shall not be thus obtained; there shall still be nations remaining in ignorance of the true God, and in alienation from his commonwealth: and "the remnant of Jacob," it is again written, "shall be in the midst of them as a dew from the Lord, as the showers upon the grass," (Micah ver. 7;) "and I will send those that escape of them into the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the gentiles." (Isa. lxvi. 19.)* Wherefore, as it was

* There is unquestionably a certain degree of ambiguity in this text, which makes it somewhat doubtful whether the persons spoken of as having escaped, and who were to be sent as ambassadors to the distant nations, form a gentile or a Jewish remnant; but the more probable opinion, I think, is that which regards them as being of the latter description. I subjoin the paraphrase of Frazer, (of Kirkhill,) as exhibiting the most natural view of the prophet's meaning in this verse: "As a king intending to levy troops, to which his subjects are commanded to repair from all corners of his dominions, so will I manifest the Messiah to the heathen nations, that they may believe on him, and be admitted as members into the true church. And I will send of the Jews, after their conversion and restoration, to the nations most remote and widely separated from each other; to the inhabitants of Tarshish eastward; to the descendants of Pul and Lud to the south; to the nations sprung from Tubal and Javan, northward; and to the islands and coasts of the sea that are most remote to the west; even to those nations who were always strangers to my revealed will, and were unbelievers respecting the Messiah, in whom my glory is manifested: and these Jews shall preach the Messiah who is my glory among the heathen."—Commentary on Isaiah, p. 340.

The only passage in the New Testament that seems to speak a different sentiment from that given in this paraphrase, and in the discourse, is Rom. xi. 25, where it is said, that "blindness in part has happened unto Israel, until the fulness of the gentiles be come in;" which is very often understood to mean that the Jewish blindness shall not be removed until the whole gentile world is converted. This, however, is to put a sense on the declaration which the apostle's words do not warrant. Hodge, after Storr, takes the word *fulness* in the sense of *multitude*—"Until the multitude of the gentiles be converted—and adds, "It does not necessarily imply that all the gentiles are to be thus brought in before the conversion of the Jews occurs, but that this latter event was not to take place until a great multitude of the gentiles had entered into the kingdom of Christ." I have no doubt that this is the whole that the passage really im-

through their ministry, that the life which is in Christ was first conveyed to the world, so through their ministry again much that remains dead shall yet be quickened; the most successful and honoured missionaries are yet to spring out of the root of Jacob; to them, even to the despised and degraded Jews, many nations of the earth must yet be indebted for their spiritual enlightenment and evangelical glory; and in all the countries where they have been a curse, they are still destined to be found a blessing.

This, however, shall be but the commencement of Israel's honour among the nations. The glory of the latter days is all interwoven with the peculiar standing, and even the local habitation of this singular people; insomuch that when Moses shuts up the long perspective view which he was enabled to present of their future history, we find him breaking out into a shout of triumph, in which he calls upon every nation of the earth to join with him, as personally interested in the good things which were in store for the favoured seed, to be brought forth when their warfare was

ports; at the same time, I scarcely think it brings out distinctly the proper meaning of the word rendered *fulness*. Whatever may be the precise shade of meaning which that word possesses in the different passages where it occurs, it seems always to denote a certain completeness—the thing spoken of is, in the particular aspect of it referred to, represented as filled up or completed. And there is no reason to think it is used otherwise here. In a general or popular way, we may say that the apostle speaks of a multitude, but strictly and properly he speaks of a filling up or completing of the gentiles, in the respect considered by him, which was their conversion to the faith, or standing in the church of Christ. At the casting off of the Jews, God revealed his purpose "to take out of the gentiles a people for his name," (Acts xv. 14,) not the whole gentiles, but a people taken out of them—an *elect* church—the members of which are to be a chosen people, called and gathered out of all kindreds and tribes and tongues. And the precise idea, as I understand it, of the apostle is, that when the purpose of God in this respect has been accomplished, when this elect body, to be taken from among the gentiles, has reached its completion, then shall the blindness of Israel be removed; then, in short, shall be ushered in that glorious era, when the church of God shall no longer be an elect church, standing out of the midst of an ungodly world, but shall comprehend all tribes and kingdoms, whether Jew or gentile, (Rev. xi. 15;) so that the sentiment, instead of militating against, may rather be considered as confirming the views we have advocated.

accomplished: "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people."

In describing the peculiar or distinctive greatness and felicity of the descendants of Jacob, after they have been finally established in their own land, and every yoke of bondage has been removed from their shoulder, the prophets employ language, which cannot be understood otherwise than as indicating a state of things transcendently grand and blessed. Yet the kind of greatness and felicity described, is evidently such as belongs to a people who are themselves still in the flesh, who tread upon a material earth, require the means of a bodily support, and engage in the services of an outward worship—of a people beautified, indeed, beyond measure with the garments of salvation, and resplendent with the glory of the Lord, yet still clothed upon with the mortality which is hereafter to be swallowed up of life, though that mortality coupled with a degree of health and longevity far surpassing what is now experienced by the present inhabitants of the earth. "They shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree (shedding its leaves upon the graves of many successive generations) are the days of my people, and mine elect shall long enjoy the work of their hands.—Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the

Lord their God." (Isa. lxv. 21, 22; Amos ix. 13—15; see also Hosea ii. 21—23; Jer. xxxi. 12—14.)

There is no certainty or definiteness in language, if these Scriptures do not delineate a state of things to be enjoyed upon the visible surface of this earth, much changed and renovated no doubt, by men still dwelling in tabernacles of clay, and compassed about with the framework of a material nature, in its physical elements, at least substantially the same as at present. But though constituted thus, it shall be a state of things of inexpressible splendour and bliss—for Jerusalem shall be created a rejoicing, and her people a joy. *There* the voice of weeping shall no more be heard, nor the voice of crying. *There* shall be a city whose walls are salvation, and whose gates are praise—the joy of the whole earth, the city of the great king. *There* a temple shall be reared, to which the glory of Lebanon and the most precious things of the earth shall be again brought, and which, as "the place of Jehovah's throne, the place of the soles of his feet," shall be hallowed by manifestations of the Divine presence exceedingly more glorious than were seen in that first temple, which, of old, covered the heights of Zion. And as Jerusalem shall thus be called the throne of Jehovah, the glory of all lands, so shall her people stand the first in dignity and office in the kingdom of Christ—*there* pre-eminently shall be the priests and ministers of the Lord, the seat of spiritual power, the centre of a blessed light and influence that shall radiate thence to the most distant regions of the earth;—participating in their glory, blessed in their blessing, all nations shall flow unto them, they shall bow themselves down at the soles of their feet; their seed shall be known among the gentiles; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. (Isa. iv. lx. lxi. lxv.; Psal. xlviii. &c.)

Such is a brief outline of the coming history of the seed of Israel, and the glorious consummation in which it is to issue. A thousand queries might be started on points of inferior moment, both at different

parts of the line by which we have proceeded, and now at its termination—but these we do not feel it needful, and scarcely proper to discuss. It is only on the more prominent and important features of their history that we have reason to expect satisfaction in the word of prophecy—on the great events which are to befall them, not on the infinite variety of means by which these may be effected, or the collateral circumstances with which they may be attended; and if we keep our eye fixed upon those prominent and distinguishing lineaments of their history, we shall not need to be ignorant either of the hopes, which we are warranted to cherish, or the corresponding duties, which we are called to discharge.

We cannot but remark, in conclusion, what a mysterious grandeur hangs around the name and family of the Israëlite. Surpassing all the families of the earth, in the antiquity of his nation, in the long descent and honour of his lineage; he is destined also to surpass them all in the inheritance which lies before him of a still undeveloped blessing and glory. As he has gone down to the lowest depths of dis honour and shame, so shall he rise to the noblest heights of favour and enlargement; and though travelling now through the world, a reproach and a hissing, yet on him must the world itself hang in expectation for its promised restitution and final glory.

And when we contemplate them as thus passing from the highest to the lowest, and again from the lowest to the highest place among the world's inhabitants, what a testimony presents itself to our view of the importance and preciousness of the truth of a crucified Redeemer! Why is it that they have been made to fall into a degradation and contempt so singularly deep, and that their history for so long a period has been "written with mourning, and lamentation, and wo?" It is because they crucified the Lord of glory, and repented not of their crime. But they *shall* repent. The time shall be, and is hastening on apace, when they shall "look to him whom they have pierced, and mourn for him as one mourneth for his

only son"—when the veil being lifted from their hearts, they shall turn as one man to the Lord, and then, lo! their reproach is forthwith taken away, their shame is buried in everlasting oblivion, and because they are united to him who is the King of Zion, and have the heirship of that land where he sojourned, and lived, and died, they shall be made the head among the nations, and invested with paramount glory. Centuries of sweeping desolation must pass over their land, and they themselves be made a spectacle of ignominy and reproach, to witness the reality and the worth of a Saviour rejected. And to witness the reality and the worth of a Saviour, no longer rejected, but cordially received, the highest nobility shall be given to them, and their land, which is Immanuel's land, be replenished with the utmost fertility and loveliness of terrestrial nature.

But while we read the striking testimony, which is furnished by the varied and wonderful history of Israel to the infinite importance of the truth as it is in Christ, let us not conclude without deriving from it a word of admonition and rebuke to ourselves. There is a retribution in providence, sometimes very slow and silent in its course, but not the less sure in its developement, attendant upon any line of procedure, which runs counter to the obligations of holy principle—even though it be a line of procedure which serves for the execution of a threatened judgment of God. When the king of Babylon came against Jerusalem, and routed its armies, and burned its houses with fire, and carried its inhabitants away into captivity, he only executed the judgment written against it for the wickedness of its people—but because "his heart thought not so," because he did it all in the waywardness and pride of a towering ambition, his doings were made to return with fearful recompenses of evil upon himself, and both his family and his kingdom became in their turn signal monuments of desolation and ruin. So, it is no more than the fulfilment of much-provoked and long-threatened vengeance, that the Jews have been so long treated with

unmingled severity and hatred, have been so little sought after for good, even by the church of Christ, so cruelly, we may rather say, consigned to the spiritual blindness and deplorable alienation from all blessing, which their rejection of the Messiah has entailed upon them from the hand of God. But while these things have come upon them in righteous judgment for their sin, who will stand up to vindicate the church of Christ for putting forth her hand to inflict it? Nay who can tell how much she has curtailed her own inheritance of blessing—contributed to the weakening of her own arm, and the swelling of that flood of evils, which, for many a long day has been laying waste her condition, by the manner she has carried herself toward those to whom she was at first indebted for salvation, and to whom she must be yet more indebted before she can reach her full inheritance of glory? The day of judgment alone will disclose how much the church, by pursuing such a course, has been forsaking her own mercy and lessening her dowry of divine grace and blessing; but assuredly it now becomes her as a church, and each individual among her members, to look back with shame upon the humiliating history of the past, and be stirred up to redeem the time, by manifesting a more Christianlike and brotherly interest in the spiritual welfare of the seed of Abraham, and to strive so much the more earnestly that so many centuries have already gone of careless and sinful neglect, in seeking, as helpers together with God to gather the dispersed of Judah, and restore again the outcasts of Israel. Remember, O Lord, thy covenant—plead the cause that is thine own.

LECTURE XII.

IMMEDIATE DUTIES OF THE CHRISTIAN CHURCH IN RELATION TO ISRAEL.—ANSWER TO OBJECTIONS.

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And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.—LUKE xix. 41, 42.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.—ROMANS x. 1.

THOUGH I have no doubt, that my friends and brethren who have preceded me in this course have, at the close of their respective lectures, pointed out the practical bearings; yet the grand application of the whole has been assigned to me; and at the risk of repeating thoughts, which may have been already more than once suggested, I shall now, in dependence on the Divine Spirit, proceed to consider what are the immediate duties of the Christian Church in regard to Israel, and endeavour to remove any difficulties or objections which may stand in the way of the faithful discharge of these duties. Generally interesting, as I know the course has proved, and for this, we desire to be thankful to the God of Abraham and his seed, the grand question is, what have we Christians to do in the matter? The origin and history—the present condition, and the future prospects of the Jews, are not mere themes of historical research, or literary interest, or curious speculation: they point to a great practical application—to present duty. Without this, they would lose much of

their importance, and degenerate into food merely for the men of literature or antiquarianism.

And what then are the duties of Christians in regard to the Jews? Have they any duties? It is generally admitted, that they *have* duties to render to the gentiles—that they lie under solemn obligations to labour to bring them to the knowledge and reception of the gospel, apart from which there is no salvation. Are the Jews placed beyond the benefit of these Christian obligations? Are Christians to leave them to themselves, to allow six millions of responsible and immortal human beings to live and die, generation after generation, not only strangers, but enemies to the only Saviour of men, and that without the slightest effort to enlighten or reclaim? Has the Christian received no instruction for his conduct toward the Jew, or has he received instruction to abandon him? Is the Jew the only exception to the command—Preach the gospel to every creature? It must be confessed, that the Christian Church has, for eighteen hundred years, acted very much upon the principle, that she has no duties to discharge in behalf of God's ancient people—that their sin in crucifying the Prince of Life is unpardonable. Nay, as if the judgments of God were not sufficiently heavy upon the nation, the Christian Church has often felt and acted, as if it were her duty to add to these judgments. It is an astounding fact, which speaks volumes, that for eight hundred years of the Christian era, the study of the Hebrew language was so generally neglected, that the Christian Church did not produce one Hebrew scholar of note; and yet this is the language which, it may be said, is essential to be known, if we would make any successful efforts among the Jews. Down to the fifteenth century, no attempt was made to translate any part of the New Testament into Hebrew, the native tongue of the Jew—and it is only forty years ago that any serious attempt was made to circulate that New Testament among the Hebrew people. Can any thing better describe the awful neutrality of the Christian Church, to use no stronger

term, in her treatment of Israel? It is true, that efforts were occasionally made by individuals to enlighten the Jew in the knowledge of the gospel. At the beginning of last century, when Protestant missions were first set on foot for the conversion of the heathen, similar indications of interest were manifested on behalf of the Jew, both in England and on the continent. In London, an asylum was opened for converted Jews, and the government of the day appointed a minister, and paid for their instruction. And at Halle, in Germany, about the same time, (1727,) the Callenberg Institution was founded for the propagation of the gospel among Jews and Mahometans: and after rendering important services, particularly through the medium of the press, was broken up at the period of the French revolution. But these efforts were few, and limited, and insulated. They cannot be held as acquitting the Christian Church of the grossest negligence and indifference—not to refer to days of positive Popish persecution, and Protestant prejudice.

And has the Christian Church then no duties to render to God's ancient people? She has the strongest, the most imperative of all duties. If any party can plead obligations, the Jew can plead them with tenfold force. He has all the usual arguments, and he has many besides, peculiar, tender, and affecting. Nothing can more strikingly prove the amazing blindness and insensibility of the Christian Church, than that she has hitherto been almost dead to the claims of the very persons whose claims are most sacred and impressive. And what then is her first duty? I. *It is her duty to be humbled and ashamed and filled with true repentance in the presence of God, for her long neglect of, and opposition to his people.* If the Christian Church has reason to be ashamed that, after eighteen hundred years, even the Christian name does not extend over a fifth part of the population of the world, and that it is only but as yesterday she has arisen to her missionary work among the heathen, how much greater reason has she to

mourn that, hitherto she has attempted so little in behalf of the Jewish nation, to whom, in many respects, she is so deeply indebted. The neglect of the souls of our fellow-men is a great sin, and demands a thorough repentance. It is only through this channel that we can return to the Lord with the hope of acceptance; and it is only by beginning in this way, and so glorifying the God of Israel, that we can hope that our efforts for the future will be steady, and well-directed, and successful. If it becomes us to sorrow for personal, and family, and social, and national sin, surely it also becomes us to sorrow for our sins as members of the Christian Church; and is not our insensibility to the wants of the perishing Jew one of these sins, and a crying, and an aggravated one? Paul was in continual heaviness and sorrow of heart, for his brethren according to the flesh. His heart's desire and prayer for Israel was, that they might be saved: and our blessed Lord wept tears of compassion over Jerusalem. Have such been our feelings, or the feelings of the Christian Church? Have we not, to say the least, been indifferent about Israel? and when urged upon the subject, have we not often pleaded various idle excuses, such as, that the time is not yet come—that all Jewish undertakings will issue in failure—that a Jew cannot be truly converted? Had the Father, or the Son, or the Spirit, treated us as we have treated God's ancient people—had the apostles and first teachers of Christianity, who were Jews, treated us as we have treated their brethren, what would have been our present character? what our future prospects? Would they not have been far indeed estranged from the gospel and its hopes? And what then is the line of duty? Is it not to confess the sin of neglecting and abandoning God's ancient people—the sin of overlooking the calls of his word, and the admonitions of his providence respecting Israel? Is it not, in sackcloth and in ashes, to pray for forgiveness, and for the future to arise—study the claims of Israel, and intelligently and zealously go forth, according to the word of God, for the conver-

sion of his people? If I am not mistaken, one of the reasons of humiliation and fasting in the best days of our church, was the unbelief of Israel. Let us hope that, among the reasons of the next day of humiliation and prayer, which shall be appointed by the church, there will be included, not only the unbelief of the Jews, but the unbelief of Christians in regard to the Jews; and in the mean time, let all Christians in their closets and in their families, and let ministers in the public congregation, not forget to humble themselves for their carelessness and indifference toward the Jewish people. We are all verily guilty as regards our brethren; and it is of God's long suffering that our privileges are continued to us, when we are so insensible to the misery of those who are strangers to them, and through whom we received what we have so long enjoyed. Who can tell that it is not owing to this insensibility that we have ourselves been so unfruitful? Indeed, we have much reason, as a church and as a nation, to be humbled before God for our sins. They are most numerous, most aggravated—peculiarly provoking; nay, we have ground to confess our great unworthiness to be employed in so holy a work as that of labouring to reclaim God's ancient people. The honour is too high for persons who deserve only to be consumed; and we should feel and acknowledge this in undertaking the cause of Israel.

But there are other duties besides those of humiliation and confession of sin. II. *We must arise to active exertion in behalf of the conversion of Israel.* And in what way is this activity to be exercised? Not, as too often of old, in the way of persecution, carrying off Jewish children, and compelling Jewish adults to receive Christian baptism under the penalty of massacre. No: This were the height of intolerance, and would be as vain as unwarrantable. Such conversions would not be worth having. The measures must be scriptural, extending no further than moral suasion. Strange as it may sound, this opens a disputed question. There are

not a few who hold that the Jews are to be converted, not by *ordinary* but by *miraculous* means—that God's dealings toward them all along have been peculiar—that they are to be peculiar to the end—and that, consequently, it is vain, if not presumptuous, to seek and expect their conversion through the agency of ordinary instrumentality. According to this theory—for it is nothing better—the Christian Church is to be passive and still, and wait for the manifestation of the power of God. Of course this removes all ground for humiliation on account of neglect. The church, in abandoning the Jews to themselves, has been acting agreeably to the word and will of God: and there is no sin in the matter of which she has reason to be ashamed! It would require very clear evidence, indeed, from the Scriptures, to warrant such a line of conduct as is here recommended—conduct so utterly opposed to all God's other dealings with men. But there is no evidence for it whatever: the Scriptures lend it not the slightest countenance. Whatever may be God's supernatural treatment of the Jews in the future, we may be sure it will not be of such a nature as to interfere with the present responsibility of Christians. Even in the most miraculous parts of Jewish history, Divine agency was never introduced where human instrumentality was available, and we have no reason to suppose that an opposite system is now to be employed—a system which tends to lock up all the sympathies and liberalities and prayers of the Christian Church, on the most interesting field of missionary labour. Where has God said that the Jews are to be converted without means—by miraculous agency? Where has He said that their case is entirely different from that of the gentiles, and that what He has exhorted to, respecting the one, does not apply to the other? There is no such passage in Scripture. In speaking of the future restoration of the Jews to their own land, there may be language which savours of the miraculous; but even then, so far as we can gather, there is to be the employment of human means, at least to a certain extent, while in speaking

of their conversion to the faith of Christ, the Jews are put precisely upon the same footing with the gentiles. As if on purpose to meet the prevaling error against which we contend—one of the most successful devices of satan for lulling the conscience of the Christian Church to sleep over the destinies of perishing Israel—the apostle Paul solemnly declares "there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of the Lord," no matter who—whether Jew or gentile—"shall be saved." "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Nothing can more clearly teach, that in the matter of conversion, the Jew and gentile stand upon the same ground, and as no one *now* contends that it is only by miracle that the gentile can be brought to the knowledge and obedience of the faith, no more is any one entitled now to hold that it is only through this channel that the Jewish nation can be saved. Innumerable are the prophecies which declare the future and universal conversion of Israel, but we meet with no declaration that miracles are to be the means. Moses, when speaking, in the xxx. of Deuteronomy, of Israel's return to Jehovah their *Aleim*, and of his gathering them from all the nations, whither he had scattered them, speaks of no miracle but the circumcision of the heart, which is common to all believers, Jewish and gentile. Jeremiah, in his 30th and 31st chapters, treating of the same subject, makes no allusion to any miracle. Ezekiel and Zechariah and Hosea, in their predictions, give no hint or intimation of any miraculous agency. This surely is a strong negative testimony. Then if we turn to the actual experience of the Jews in former times—if we examine their partial conversion in the past as furnishing evidence of the manner of their universal conversion in the future, we shall find nothing to countenance the doc-

trine of miraculous instrumentality, at least of exclusive miraculous instrumentality. Of all Jewish conversions, perhaps that on the day of Pentecost was the most illustrious; and how was it brought about? Certainly there were miracles, cloven tongues of flame, ability to speak tongues which were never acquired. But what was the direct instrument of three thousand conversions under a single discourse? It was the faithful preaching of Peter. It was the declaration of that gospel, which is as open and accessible to us as it was to any of the apostles. It was not the rushing wind nor the fiery tongues. It was the Gospel in the hand of the Spirit which converted and saved the Jews at Jerusalem; and what hinders the same agent accomplishing the same work now for the conversion of their countrymen scattered over the world? Even supposing that miracles were necessary, both for Jew and gentile, in primitive times, that does not prove they are equally necessary now, after a cessation of fifteen hundred years, and after the accumulated evidence of fifteen hundred years. The very variety and abundance of the miraculous proof, then, render it, humanly speaking, less called for in the present or future.

These are decided and strong presumptions against the idea that the Jewish nation is to be converted by miracles, and of course that we are to wait for these miracles; but if we turn to specific passages of Scripture, we shall find many distinct statements that their conversion is to be brought about, like all other conversions, by the blessing of God in the use of ordinary means. And that, therefore, those act a daring part, who sit still, allowing one generation of Jews to go down to destruction after another, in the vain expectation that some great and sudden outbursting of miraculous power is coming, which shall regenerate the whole nation in a day. The passages are very numerous; we must limit ourselves to a few; they shall, however, be of leading importance. In the lxii. of Isaiah there is a prophecy and promise of the restoration of the Jewish Church. The Forsaken and Desolate is to be called Hephzi-bah and Beulah—

Delights and Married; God is to rejoice over her as a bridegroom rejoiceth over his bride. And what are to be the means employed in bringing about so glorious a consummation? Are miracles to be restored in surpassing glory? Are the waters of the Red sea to be divided again, and the pillar of cloud and the pillar of fire to be anew set up in the heavens, and the shechinah to shine forth as of old from between the cherubim? No: the means are declared in these words, which immediately follow the glorious vision, (verse 10, &c.) "Go through, go through the gates; prepare ye the way of the people: cast up, cast up the high way; gather out the stones, lift up a standard for the people." What can better describe the use of all ordinary and legitimate means of usefulness in the removing of obstacles, and preparation of the people for the spread of the Gospel? And what follows? "Behold the Lord hath proclaimed unto the ends of the world, Say ye unto the daughter of Sion, Behold thy salvation cometh, behold his reward is with him, and his work before him." What does God here do but call upon his servants to publish salvation to the Jews, wherever they are scattered, and to assure them that the richest reward awaits those who receive this salvation? And what again is the fruit of preaching the gospel in this way? Is it idle and vain because there are no miracles? Far from it. There is the most abundant success. It is immediately subjoined, "And they shall call them the holy people, the Redeemed of the Lord, and thou shalt be called Sought out, a city not forsaken." Here we are plainly taught not only that means not miraculous are to be employed in realizing the most glorious prospects of the Jewish Church, but we are informed what one at least of these means is, and that is the free and wide-spread preaching of the Gospel.

It is in the same chapter that another of the appropriate means is referred to, namely, prayer. The prophet exclaims, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the

Lord, keep not silence, and give him no rest till he establish and till he make Jerusalem a praise on the earth." To the same purpose is Jeremiah iii. 12. Here the ten lost tribes are addressed. They are to be reclaimed as well as their brethren; and what are the means? Surely they must be supernatural indeed! At the present moment, no one can certainly tell where these ten tribes are. Is it only by some stupendous miracle that they are to be found and delivered? No: ministers are commanded to go forth and preach the Gospel to them, and this is to be attended with the most happy results. "Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

Take again the xxxi. chapter of the same book of prophecy—what does it testify as to the way in which

the people of Israel are to be converted? Does it speak of miracles? No. "Hear the word of the Lord our Jehovah, oh, ye nations;" the address is to us—to the gentiles: and what is the exhortation? "and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Thus we are plainly taught that the gentiles are to go to the scattered house of Israel, to the most distant isles, and tell them of the mercy which God has in store—in other words, preach the Gospel to them. It is only through the medium of the Gospel that God has promised to gather his people as a shepherd, or to show them mercy. Nor is preaching the only instrument referred to in this chapter. Prayer also is distinctly recognized: "Thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations, (or gentiles;) publish ye, praise ye, and say, O Lord, *save thy people, the remnant of Israel,* (verse 7.) Here the gentiles are called upon to pray for the salvation of the Jews—the very words of a suitable supplication are put into their mouths, and this prayer is almost immediately followed by the promise, that Jehovah will gather and redeem his people.

If we now turn to the xxxvii. chapter of Ezekiel, containing a celebrated picture and prediction of the conversion of the Jews, we shall find these views amply borne out. By what means are the dry bones of the valley to be made alive, and to rise up a numerous army? Is it by miraculous power? Does God by an act of might transform the dry bones into compact and living bodies? No: the change is wrought gradually, and through the instrumentality of the prophet. He is commanded to prophesy upon the dry bones, and say unto them, "Oh, ye dry bones, hear the word of the Lord, and behold I will cause breath to enter into you, and ye shall live." It is through the preaching of the prophet—it is in hearing the word of the Lord, that spiritual life is to be communicated to the dead soul. Nor is this the only

instrument which the prophet is to employ. He is to add prayer to preaching; after he had begun to preach, and a partial result appeared, he is commanded to pray. "Then said he unto me, Prophesy unto the winds. Prophesy, son of man, and say to the wind," that is, to the Holy Spirit of God under the emblem of wind, as in the mighty rushing wind of Pentecost, "Thus saith the Lord God, Come from the four winds, oh Breath, and breathe upon these slain that they may live." And because there was no miracle, was this a fruitless undertaking? So some at the present day might imagine; but far different was the result: "So I prophesied as he commanded me, and the breath came into them and they lived, and stood up upon their feet an exceeding great army." Here we have not only the use of the ordinary means of grace recognized, but we have preaching and prayer distinctly specified and employed, and the most glorious success follows. Nay, more, we find that God wrought nothing till the prophet used the appointed means, and that he wrought effectually as soon as the means were used. The result was in proportion to the means employed. What can better teach us the important truth, that to expect the blessing without using the means, or to despair of success in the use of them, are equally criminal? God has taught us the order in which the conversion of the Jews is to succeed: first preaching, then prayer, then the outpouring of the Spirit.

It is needless to multiply quotations in proof of a point so clear and certain. I may just notice that the New Testament never repeals the doctrine of the Old on this subject; that on the contrary our blessed Lord commanded his apostles to preach the Gospel to every creature, Jew and gentile, beginning at Jerusalem—the seat of his murderers. He does not tell them to use ordinary means with the gentiles, but to wait for miraculous ones for the Jews. No: He commissions them to begin with the Jews, and to begin with the preaching of the Gospel; and is it to be credited that

such an exhortation would have been given if God had reserved the conversion of the Jews specially for himself, if men were to hold no place in the matter?

Thus have we seen, that in contemplating the conversion of Israel, the Christian Church is not to wait for miracles, nor to trust in their power, but to make use of those means which are within the reach of man. We have seen from the word of God, that it is in the use of means the great work is to be carried through, and in a general way we have seen what some of those means are. But here we must be a little more particular. We must spread out what the Scriptures have wrapt up in general terms.

1. Then, it is the duty of the Christian Church to *supply the house of Israel with the word of God in their own tongue.* Though the Jews, as a whole, are an intellectual and learned people—more generally acquainted with the art of reading than any nation perhaps of the same numbers, and though very many of them make no small sacrifices to acquire knowledge, yet, until lately, they were grossly ignorant of the word of God; and still the ignorance is great. Like Roman Catholics, they prefer the traditions of man to the words of inspiration.* Even the Old Testament Scriptures were rare, and high-priced among them, when the Jewish Society began its operations—reaching from twelve to fifteen shillings—

* The Talmud, with its voluminous commentaries, is the great record of these traditions. The Church of Rome, with more cunning, has not committed her oral traditions to writing; but the object in both cases is the same. When the depraved mind of man cannot, by avowed infidelity, get rid of the obligation of God's word, the next best thing is to invent traditions congenial to itself, and so to neutralize the hated revelation. The Jewish Talmud is a fair specimen of what the Romish traditions would have been if put down in words, and also what the Scriptures would have been if written by human wisdom. They would have been so voluminous and expensive, as to have been beyond the reach of the poor, (the Babylonian Talmud, extending to twelve or thirteen folio volumes,) and so learned that a lifetime would have been necessary to read, not to speak of understanding and digesting them. It is not difficult to see, however, how well such learned inventions, in which the people must trust to the priest or the rabbi, just serve the purposes of ecclesiastical power and usurpation.

while to the New they were utter strangers, reading in its room the most blasphemous slanders of our blessed Lord—well fitted to steel them and their children against all inquiry into his character and claims. We need not then wonder to be told that the infidelity which appeared among them, and created a schism in the middle of the last century, still extensively prevails—very many reject without even knowing the contents of the Scriptures. What, under the Divine blessing, is one grand remedy for this state of things? Is it not the cheap and wide circulation of both Old and New Testaments in the native language of the people? The Bible contains the best evidence of its own truth. Suppose that we had not had the Scriptures in our hands, that they were difficult of access, or that they were confined to the original languages, who does not see that we must have been miserably ignorant; and if otherwise inquiring, must have been strongly inclined to infidelity?—witness the condition of a large body of the people in popish countries.

Now the Jews have peculiar claims upon us for the gift of the word of God.—Not only was that word, from beginning to end, written by Jews under the inspiration of the Spirit; but the Jewish nation may be said to have been the great librarians of the Christian Church. By their very jealousy and opposition, they have guarded the purity of the Scriptures, and transmitted them safely to our day, while they have furnished us with the principles of their correct interpretation. These are unspeakable obligations, and how can we better repay than by a large and cheap diffusion of their Scriptures and ours; so that every Jewish family may possess a copy of the word of life? There is a stronger reason for this course, that the Jews have been found to be accessible to instruction through the Scriptures, while sealed up against every other channel of influence—that in these latter days, and in distant parts of the world, they have discovered a most remarkable thirst for the Scriptures—cheerfully paying a considerable price for their possession; and some of them even enrolling

themselves among the subscribers to the Bible Society. The most important spiritual results too have attended the use of the Scriptures. But a few months ago, a Jewish Rabbi was baptized in London, who had come from Hungary, selling his Rabbinical robes to assist him on the way. His knowledge was found to be so mature, that he was at once admitted to the bosom of the Christian Church by baptism, and yet he had never seen the face of a missionary. The simple reading of the word of God had been the instrument of his conversion; and on his personal knowledge, he asserted that one hundred Jewish families, in the same district of Hungary, had arrived at the same conviction through the use of the same means, and that only the restraints of the law of the land prevented them coming to this country and making a similar profession. Here is a striking proof of the power of the word of God wielded by the Spirit; and also a pleasing indication of a happy change which may be going forward in many Jewish minds in various quarters of the world, all unknown to us.

It may be added, that never were the Scriptures for the use of the Jews in a more perfect state than they are at the present moment. The Hebrew New Testament, carefully revised after the labour of years, has just been completed—an edition of five thousand copies is in the course of publication, while the Scriptures in Jewish-German, have been prepared—and in Jewish-Spanish, and but wait the liberality and the zeal of the Christian Church to be sent forth. Surely to such people no gift can be so appropriate as the word of the living God. Nothing is better fitted to overthrow infidelity on the one hand, and Rabbinical tradition on the other. Besides, can the Christian Church be said to honour God, unless she make His word supreme, and begin her labours by honouring the Holy Spirit, who inspired it? Though the church, with which we have the privilege to be connected, did nothing more in the Jewish field, than universally, and in the most accessible forms, circulate the Scriptures among the Jews, she would render a

service of unutterable value to the cause of Christianity. And this is a work which, among so limited a population as six or seven millions, she might have the high satisfaction of one day hoping to see, in a very tolerable manner, accomplished.

2. The next instrument, which it is the duty of the Christian Church to employ for the conversion of Israel, is *the faithful preaching of the cross.* Less, I believe, can be expected from this among the Jews than among the heathen. They have strong prejudices against the missionary, and would not wish, at least in the first instance, to appear in the character of hearers in a Christian congregation. Good is to be looked for, rather from private reading and inquiry, than from a public attendance on the preaching of the Gospel—but still that preaching is not to be neglected. It was the great instrument in primitive times, (before the New Testament was written,) for the conversion of the Jews. Indeed, the whole success may be said to have flowed through this channel. The predictions of the prophets, to which I have already referred, point distinctly to the preaching of the cross, and this course possesses advantages to which no other can lay claim. Salvation by grace is throughout a perfect contrast to the cold hard-hearted, self-righteous, mercenary system of modern Judaism of the Talmud, and every other system of false religion. The cross of Christ is nobly generous, and speaks to the heart. In the hands of the Spirit it has subdued the proudest and most bigoted in every age. Besides, we have to consider what perverted and erroneous notions the Jews entertain of the cross, from having been so long accustomed to contemplate it only through the medium of the superstition of the Church of Rome, through the popish crucifix. These, without suitable teaching, would run no inconsiderable hazard of perplexing and confusing even their reading of the word of God. Hence, the necessity of the preaching of the cross. But to do this with effect, the Christian ministry must attend to various points which have hitherto in a great degree been neglected. There must

be more preaching from the Old Testament—less spiritualizing away of passages to the gentiles, which plainly belong to the Jews—less of giving the gentile the blessing, and leaving the Jew the curse. There must too, in preaching the gospel, be more of a distinct reference to the Jews, and appeals to their consciences, and to souls of persons situated as they are. This would make the Christian Church much more interesting, and draw the Jew out in many cases to attend upon its services. How can it be expected, that Jews are to enter or continue waiting on places of Christian worship, where they seldom hear the Jews mentioned, and see and hear their richest promises explained away? Would we ourselves persevere in waiting upon Christian ordinances in such circumstances?

I beg it may be distinctly understood, that I do not disparage the preaching of the cross as a means of converting the Jews, compared with the circulation of the word of the living God. No. While there is a special promise, that the veil which overhangs the Jewish heart shall be taken away in the *reading of Moses*—a statement which points to the use of the Scriptures—the declaration of our Larger Catechism is as true in the case of the Jews, as in the experience of the gentiles, that "the Spirit of God maketh the reading, but *especially* the preaching of the word, an effectual means of enlightening, convincing, and humbling sinners—of driving them out of themselves, and drawing them unto Christ, and of conforming them to his image;" and the fourth chapter of the Ephesians plainly shows that the Gospel ministry is the great ordinance of heaven for the edification of Christ's mystical body; and what holds true of the Church universal, must hold equally true of every portion of that Church. Indeed, the 10th of Romans expressly speaks of the conversion of Israel, through the medium of missionary preaching. The truth is, both must go together; the only question in contemplating means for the conversion of the Jews is, whether in the peculiar circumstances in which many of them stand at

the present moment, unsupplied with, and ignorant of the New Testament Scriptures, and strongly prejudiced against the very name of a missionary, they might not, with peculiar propriety, in the first instance, be approached through the circulation of the word of God—an object which, it is apprehended, might form a good beginning, and, moreover, be speedily overtaken.

3. While the reading of the word, and preaching the cross, are leading instruments of spiritual good to the Jews, we must not forget the *importance of oral or written discussion.* I know there are many good men who have a great antipathy—I must call it prejudice—against whatever savours of controversy, but controversy with the Jews is inevitable. They are a reading, acute, intellectual people. Their whole difference with Christians turns in a chief degree upon the interpretation of Scripture. They have published many able works against Christianity. Their very children are armed with objections. The Christian's intercourse with them must necessarily be controversial. Such was the apostles' intercourse in primitive times. In the 19th of Acts, we read of Paul going into the synagogue at Ephesus, and speaking boldly for the space of three months, disputing and persuading, holding conversations, in order to persuade men of the things concerning the kingdom of God; but when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, from the synagogue, and separated the disciples; but he still continued his controversy with the Jews, disputing or discussing daily in the school of one Tyrannus, and this continued by the space of two years, so that all they who dwelt in Asia heard the word of the Lord, both Jews and Greeks. Nothing can more clearly show that the Jews must be approached through discussion, as well as by the simple preaching of the gospel, and this is an additional argument for high literary qualifications on the part of the Christian ministry.*

* One of the indirect advantages of the church of Christ taking

The controversial course has been partially pursued among the Jews of this country with decided advantage. Some who were inaccessible before may be the more hardened and exasperated by it, but others will be shaken and convinced, and many more will be driven to the quiet study of the word of God, which, prayerfully perused, cannot but be attended with the best results. In this respect discussions with the Jews are like discussions with the Roman Catholics; they lead to the increased diffusion of the Scriptures. If we entertain serious objections—grammatical and historical—to any system to which our attention or belief are invited, it is vain to think we shall embrace it until these are in a good measure removed. The simple preaching of the Gospel may suffice among unlearned and unsophisticated minds, such as the Negro, the Greenlander, the Hottentot; but to reach the Hindoo, the instructed Papist, the Infidel, the Jew, we must have recourse to discussion and the circulation of works, which shall take up, dissect, and expose, and answer their special objections to Christianity.

4. The last instrument which I shall mention for the conversion of the Jews, is *earnest prayer for the Holy Spirit to enlighten, regenerate, and sanctify the Jewish mind.* This is distinctly recognized in the announcements of Scripture which have been already quoted. The prophet Ezekiel is called upon to pray for the Breath or Spirit of Jehovah to reanimate the dead. Need I remind you too, that all the grand deliverances which were vouchsafed to the Hebrew people both under the Judges and the Kings were the fruit of special and earnest prayer to God? The success of all the other means depends upon the

up the cause of the Jews is, that it will necessarily lead to the greater cultivation of Oriental literature. Ministers will be driven more to the study of the Hebrew and kindred languages; and the effect of this again will be a superior acquaintance with Scripture, and a more general ability to expose the pretensions of infidelity, Socinianism, Neology, &c., and many other heresies. It will also raise the church in the estimation of men of mere literature and science.

faithful use of this. They are but the canvass—this the prosperous gale which fills the sails, and speeds the vessel to its destination. If the Jews are particularly designed to show forth the glory of God, as we cannot doubt they are, we may believe that prayer is intended to hold an important place in their conversion—prayer, which is itself the grand mean of glorifying Jehovah. If the difficulties which lie in the way of the salvation of Israel be unspeakably arduous—if the bigotry of the Jews to their own errors and their hatred to the truth of Christ be far stronger than the bigotry and hatred of any other people—if their prejudices be proverbially unconquerable, is that not just a reason for the warmer and more persevering prayer in their behalf? Who shall say that one of the very reasons of Jewish enmity and unbelief and misery, may not be to draw forth the intercessions of believers the more? At least one good effect which prayer for Israel must produce is kindness toward the Jewish people. It is impossible that Christians, and even the Christian Church, could have treated the Jews as they have done for centuries, sometimes with the bitterest persecution—always with the most cold-hearted indifference—if they had been in the habit of interceding for them. Prayer, we may safely say, would have crushed cruelty. Let us then be given to prayer. It is essential to success—it is glorifying to God—it is useful to Israel—it is useful to ourselves. The Directory for Public Worship of the Presbyterian Church, calls upon ministers first to pray for the conversion of the Jews, then for the fulness of the gentiles. Let not this important duty be ever neglected or forgotten. Let ministers pray and people pray with all zeal and sympathy, importunity and perseverance. Let them pray at home in their retirements and families, as well as in the public assembly. Many and long and ignorant and self-righteous are the prayers which the poor Jews lift up in behalf of themselves. They turn what should be a happiness, as it is a privilege, into a laborious and weary service; and, after all,

such prayers cannot be accepted. Let us pray for them all the more, who know the way through which alone prayer can be heard. The friends of Israel, who have been labouring through the medium of associated effort for more than forty years in behalf of the Jews, are more deeply persuaded than ever of the importance and necessity of prayer. This is the result of all their experience. Not a few both in England and Ireland and Scotland are exercised in regard to prayer for Israel at the present moment, in a special manner, in such a way as they never felt before, and as affords a pleasing intimation that God has some great and good thing in preparation and reserve for his ancient people. Let us blend our intercessions with theirs; let us put in our claim for a share in the blessing which awaits them. We know not how much we are indebted to the prayers of those who were Jews according to the flesh—how much the Christian Church now owes to the prayers of the patriarchs and the prophets and the apostles, Abraham and David and Daniel and Paul: let us cherish their spirit of intercession—let the Christian Church return the prayers of the Fathers, in intercession for the children.

Such are the chief means by which we must seek and labour for the conversion of Israel: and such being the case, do we not see how vain are the objections which have often been started against any efforts in behalf of the Christianization of these people? What are these objections but the suggestions of indifference and unbelief—the cunning device of Satan to prevent the salvation of the Jews? A very common *objection*, you are aware, though perhaps it possesses less force now than it once enjoyed, is, that *the time for the conversion of Israel has not yet come.* This wears the aspect of piety. There is a tender care lest we interfere with the providence of God; but what can be more idle or unwarranted? What do we know of the times and seasons which the Father hath retained in his own power? How do we presume to say that the present is not the appointed season? For

any thing that we know to the contrary, it may be the very time; and deep surely is the responsibility which we incur if we act on the principle that it is not the time. How do we know that it is the time for the conversion of the gentiles, for the conversion of our own countrymen? It is not a great many years since some contended that the period for the conversion of the heathen had not arrived, and that it was vain and presumptuous to attempt it on the plains of Hindostan; and would it have been a right and a proper thing then, or would it be right and proper now, to put an arrest on all exertions in behalf of the gentiles, and to turn back the tide of Christian benevolence which has been flowing over the wilderness of Paganism for the last forty years?

Even supposing that the time for actually building the Jewish temple had not arrived, is there nothing to do in the way of preparing for it? Are there no materials to collect, no prayers to put into exercise? David, though he was informed that the time to build the material temple was not to be in his day, was yet honoured to prepare materials, according to the best computation we can make, to the extent of eighteen millions sterling, and God blessed him and his family for the good intention which was in his heart. Granting it could be clearly made out from the sacred calendar of prophecy, that the time for the conversion of the Jews, *as a nation*, is not to arrive for several centuries, (and on this point interpreters are not agreed,) does that show that the present is not the proper time for the conversion of *individuals?* No: It is always the time to be praying and labouring for the conversion of individuals, both Jew and gentile; souls are ever precious, ever perishing; the blood of Christ is always the same to cleanse from sin, and the Holy Spirit is always near to regenerate and sanctify. But it is needless to argue; we have seen from Scripture authority, both that means are to be employed for the conversion of Israel, and what these means are. Though the prospects of the Jews were tenfold darker and more hopeless than they are, this is enough. The

word of God is our great rule. Indeed it is in mercy to us that our conduct is not suspended upon the interpretation of unfulfilled prophecy. That were a most precarious guide.

Let it not, however, be thought, that even the present indications of things, as regards the conversion of the Jews, are adverse—they are eminently the reverse. Never, perhaps, since the days of the apostles, were the indications of change more propitious. On the part of Israel there is a remarkable breaking up of prejudice—a doubtfulness of their own ground* —a spirit of inquiry—a thirst for the word of God—an expectation of speedy change.† On the part of Christians there is a growing interest in behalf of the Jews, to which even men of literature are not insensible; there is not only a cessation of hatred and hostility, there are kindness and active exertions for their temporal and spiritual good. Christian churches, as Christian churches, are taking up the claims—at least the Church of Scotland has done so—the Scriptures of the Old and New Testaments, in the languages of the Jews, are widely circulated, and conversions are not unfrequent; and, lastly, the political relations

* There is reason to believe that in every age there have been men who have rejected Jesus to the end, who had serious misgivings as to the stability of the ground on which they stand. The words of Rabbi Samuel Marochamus, as quoted by Cotton Mather in his "Faith of the Fathers," are very memorable. Speaking of the coming of Messiah, the Rabbi says, "The prophet Amos mentions a fourth crime, (ii. 6,) of selling the Just One for silver, for which we have been in our captivity. It manifestly appears to me, that for selling that Just One we are justly punished. It is now one thousand years and more, and in all this we have made no good hand of it among the gentiles, nor is there any likelihood of our ever any more turning to good. Oh, my God! I am afraid—I am afraid, lest the Jesus whom the Christians worship be the Just One whom we sold for silver." The fact of the Talmud imprecating the most direful vengeance upon those who "compute the period of the times" of Messiah, is a plain proof of the same misgiving. It is understood that this feeling is greatly on the increase.

† "Several thousand Jews," says Mr. Innes, "of Poland and Russia have recently bound themselves by an oath, that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and praying unto the Lord, until he shall send the Messiah."—(Page 11.)

of the world wear an increasingly benign aspect towards Israel. The British power is extending over quarters where they prevail—the Holy Land is more accessible to their visits and residence than it has been for centuries, and many are availing themselves of the opportunity thus presented to return. The country itself is rising in commercial importance; and, to the honour of the British name, a British consul has been appointed the other day, whose residence is Jerusalem, and one of the effects of whose official presence, there is little doubt, will be the protection and encouragement of the Hebrew people.* Surely in such cases as these, it cannot be said that the time has not yet arrived. When can we expect more favourable appearances? Would it not have refreshed the spirits of our pious forefathers, had they been privileged to behold but a tithe of these things?

Another objection which weighs with many Christians and represses their zeal in behalf of Israel, is *the supposed failure of all the attempts which hitherto have been made to enlighten and convert them to the faith of Jesus of Nazareth.* Other objections may be speculative. This, it is imagined, is practical. It speaks to a matter of fact, and is the more serious. Whether the time has come or not, say many, it is a fact, that after all the exertions which have been employed, the Jews have not been changed. Any baptisms or conversions which have taken place are mere pretences for mercenary purposes. As a whole, Christian undertakings on behalf of the Jews have been utter failures. Now, supposing all this to be true—that, down to this moment, from the

* It is scarcely necessary to remark, that there has been a great change for the better on the part of the governments of Europe towards the Jews. Napoleon made various declarations in their favour, and granted them privileges in most of the countries which his arms subdued. The late Alexander of Russia, like another Cyrus or Artaxerxes, issued an imperial ukase in their behalf—gave them permission to enter any profession of life, and religious communion which they chose—and appointed places of refuge for the Christian Israelite, where he might be safe from the persecution of the Jew, and earn for himself an honourable subsistence. The protocol of the Congress of Aix-la-Chapelle indicated the same improved feeling.

days of Christ, there never had been one genuine Jewish conversion—our duty as Christians, would not thereby have been in the least degree impaired. Still would it be imperative on us now as individuals and as a church to arise and to go forth, it may be, with wiser measures and a more matured experience, but still to go forth for the conversion of Israel, and never to intermit our exertions and our prayers. The fact of having been so long without fruit might be discouraging; but instead of demanding less, it would demand more zeal and devotedness. Blessed be God, however, whatever may have been the obstinacy and insincerity of the Jews, and the mismanagement of Christians, the history of Israel is not so dark and discouraging as the objection would represent. It is cheering to think, that in almost every age there have been genuine converts from the house of Israel. The Rev. Dr. M'Caul, of London, whose acquaintance I recently had the happiness to make, and who, as one of the first Hebrew scholars of the day, as well as a most devoted missionary to the Jews, is well entitled to speak on such a subject, says, in a discourse preached in 1833, "We have the testimony of St. Jerome, that the church of the circumcision, or Jewish Christians, was numerous in his own time, (that is, in the end of the fourth century.) In the beginning of the fifth century, we read of the conversion of the Jews in Candia—in the sixth, of the Jewish inhabitants of Borneo, in Africa—in the seventh, of the Jews in Cyprus, and other places—in the ninth century, of some in France—in the eleventh, in Germany—in the twelfth, in Germany, Normandy, Spain, and England. On one of the rolls in the reign of Henry III. the names of five hundred Jewish converts are recorded. Two of the most learned men of the fourteenth century were converted Jews: Paul of Bruges and Nicolas de Lyra. The latter was the greatest precursor of the Reformation. From him both Wickliffe and Luther learned the true mode of interpreting the Bible. Tremellius, the friend of our own reformers, and whose transla-

tion of the Old Testament is one of the best extant, was a converted Jew. About a century ago, Wolfius, in his Bibliotheca Hebraica, was able to enumerate more than one hundred Jews who had written in defence or in illustration of Christianity. Thus God's providence bears witness that there is no difference between the Jew and the Greek. No irresistible blindness rests on that people which may not be removed by the preaching of the Gospel."

A friend who preceded me in this course has supplied you with the leading points of information regarding Jewish conversion in modern times; and particularly through the labours of the London Jewish Society, both at home and on the Continent. The information is most encouraging. The success and its future prospects far greater, I doubt not, than many were previously aware. I shall not retrace ground which has been so well occupied before; permit me only to refer you to the recent testimony of a man in many respects superior and enlightened:

"Doctor Tholuck, an eminent Professor in the Prussian University of Halle, states from his own personal knowledge of the progress of Christianity among the Jews—it is undoubted matter of fact, that more proselytes have been made during the last twenty years, than since the first ages of the Church. No one can deny it on the continent, and no one, I am sure, will deny it. Not only in Germany, but also in Poland, there has been the most astonishing success, and I can bear testimony to what has come under my own observation in the capital of Silesia, my native place, where many conversions have taken place. In this capital I shall speak only of such individuals as I am acquainted with myself in the profession to which I belong. In the University of Breslaw, there are three professors who are Israelites. A professor of philology, a professor of chemistry, and a professor of philosophy! there is, besides, a clergyman, who professes the Gospel, and he is a Jew. In my present station at Halle, there are no less than five professors, who are Jews; one of medicine, one of ma-

thematics, one of law, and two of philology. Let me also state, that in some instances the Lord has blessed my individual labors in the individual station wherein, through his grace, I myself have been placed, in the hope that I might lead many 'from darkness to light, and from the power of satan unto God.' The first person who was brought, through my instrumentality, to the faith of Christ, was a Jew; and I shall never forget what a deep impression was made on my heart from this circumstance. Since then, I may say, I never gave a theological lecture at Berlin, but it was attended by Jews, and some of whom at present are preparing for the ministry. There was a young man who was converted at Halle, and obtained a living as a minister in Poland, whence he has since written to me that he is now surrounded by Jews, who were anxious to hear of his conversion and the truths of the New Testament. I might show that some of the Jewish conversions have taken place amongst men of the highest literary attainment: and amongst others, I might mention Dr. Neander, of Berlin, Dr. Branis, of Breslaw, and Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ."

In addition to these eminent names, we may mention that of Dr. Capadose, of Amsterdam. He is a Jew of Portuguese extraction—now a devoted Christian. A short account has recently been published by himself of his conversion to the faith of Christ. It is deeply interesting, and should be universally read. A gentleman in France, who has access to know, says, that the conversion of Dr. Capadose and his friend Dacosta, noted at once for learning and rank, greatly contributed to the religious revival which is at present pervading the provinces of Holland. Men of the world, seeing Dr. Capadose, and Dacosta the poet, renouncing their family connections, and exposing themselves to cruel insults to confess the name of Christ, felt that there must be a reality in the Christian religion, to which they had hitherto been strang-

ers, and began seriously to examine its claims. The General Assembly's Sub-committee are at present in correspondence with Dr. Capadose. Part of an important letter from him I shall subjoin to this lecture. In the meantime, as a further evidence of the progress of Christianity among the Jews, I may state that, thirty years ago, there was just one converted Jew who was a *preacher* of the Gospel, and that now there are not less than forty labourers in the vineyard.

Dr. Tholuck on another occasion states, that in the city of Berlin alone, the capital of Prussia, more than seven hundred Jews have asked and received Christian baptism in fifteen years; and that a single minister of the Gospel has, with the Divine blessing, been the means of leading not less than eighty Jews to the knowledge of the truth. In the province of Silesia alone, it appears from an official document, nearly five hundred Jews have been converted in fifteen years. Some of these indeed were baptized into the Church of Rome; but this, it is believed, proceeded from that being the only church bearing the Christian name which was accessible, or from its retaining amid all its error and corruption, the cardinal doctrines of the deity and atoning sacrifice of our blessed Lord; —doctrines which Socinian churches on the continent, calling themselves Protestant, had abandoned, and so parted with the only food which could satisfy the conscience of an awakened Jew, or any awakened sinner. Moreover, these Jewish baptisms into the Romish Church are not numerous, and this at least they show, that the Jewish mind is not sealed against change. If some Jews have entered the communion of the Church of Rome, in spite of so much to repel, how much more readily, may we argue, would the same men have entered the Protestant Church, had it been presented in its evangelical simplicity and power. The grand point to bear in mind, is, that a large body of Jews have, in modern times, made a credible profession of the Gospel. Indeed, I believe the statement is not incorrect which bears, that a larger pro-

portion of Jews has been converted, according to their numbers, than there has been of the gentile or heathen world, according to their numbers. However this may be, there has been more than enough of Christian conversion to contradict and put down the unwarrantable and injurious representation, that all efforts for the conversion of Israel have issued in complete failure. That the measures of the friends of the Jews were not always, on so difficult and untrodden a field, quite judicious; and that not a few of the converts, especially at the outset, were deceivers; and that there have been false professors among them all along is very probable. Indeed, these things are undoubted—but what then? Are we to expect, or are we to suspend our duty upon perfection of management on the part of some, and universal sincerity of Christian profession on the part of others? Do we apply this rule in other cases? Do we apply it to the gentiles? If not, why should it be applied exclusively to the Jews, whose case is more difficult? There can be no question that many converted Jews—nay, the greater proportion, have continued to maintain a consistent Christian profession, and is not this as much as can reasonably be looked for? Is there no false profession, no backsliding, no apostasy among the members of our Christian congregations at home? Might it not often be said, that the labours of the Christian ministry are failures? Might it not, in many cases, be asked, where are our real converts during the last five, or ten, or twenty years?* Our duty as Christian men, as members of a Christian church, is not, and cannot be affected by the imprudence of friends or the insincerity of professed converts. It would be fearful if it were. Errors of judgment, deception by false pretences, may teach us the duty

* At an early period in the history of the London Jewish Society, the Directors were assailed with the objection of insincerity on the part of their converts. On making a strict examination, it was found that out of forty-three converts, only three had acted in a manner unworthy their profession, and that even for all of these the Society could not be held responsible.

of being more cautious and prayerful, and of trying other measures; but that is all. They can never teach us the duty of standing still or abandoning all Christian exertion whatever. Do those who propose this course, or rather feel and act upon it, for perhaps they would be ashamed to propose it in so many words—do such persons really consider what must be the effect of realizing their own views—that it is equivalent to surrendering up one unborn generation after another, to hopeless destruction, in punishment of the incorrigible obstinacy of their fathers? And would this be right, would it be Christian, would we wish to be treated after this manner ourselves? Is this the way in which the Saviour, who was infinitely more provoked with the ingratitude, and perversity, and insincerity of his countrymen than we can be—treated the Jews of his time? Shall we not rather adopt the sentiment as well as the language of Bishop Fell, one hundred and fifty years ago, on another subject, when he says, "Let not men say they (the Jews) will not be prevailed upon.—How know we, what will be hereafter? They who resisted one attempt, may yield to another; or, if they yield not to a single instance, they may to many, and these more pressing. They who come not into the vineyard at the first or second hour, nor at the ninth or tenth hour, may be prevailed with at the eleventh or last. This we know, that events are in the hands of God, but duty is in ours. When we have done all that we can, we have done all that is required. If our labour be lost to our unhappy fellow-creatures, it shall not be lost to us; and though we save not others, we shall save our own souls at the great day."

And now, having stated the leading parts of duty on the part of the Christian Church, and having answered prevailing objections to the exercise of duty, I must hasten to a close by shortly referring to the *peculiar* claims of Israel, and the *peculiar* encouragements to arise and pray and labour in their behalf. The Jews hold and are entitled to urge many claims upon our Christian benevolence, which are common

to them with the gentiles. Like the heathen, they are rational and responsible creatures—they are guilty and depraved—their moral and religious degradation is great—the condition of the female sex, (one half of the nation,) and of the children, owing to the teaching of their Talmud, is peculiarly affecting. Indeed the whole Jewish social system is miserably superstitious and deranged.* Withal the Jews are

* In Dr. M'Caul's excellent work, entitled, "The Old Paths," which consists of a view of modern Judaism, there are such headings as the following, which he establishes by irrefragable proof: "Women exempt from the duty to study the law—Women do not receive the same reward as a man—Women not to be taught the law—The minds of women not equal to the study of the law—Women cannot give testimony—Women not regarded as part of the congregation—Rabbinic degradation of women—Women and children not to study—Idolatrous gentiles to be exterminated—Gentile who studies the law guilty of death—Gentile who keeps the Sabbath-day guilty of death—Good advice not to be given to a gentile—A gentile woman not to be helped in child-bed—A gentile not a neighbour—Lost property not to be restored to a gentile—Sabbath not to be profaned to save a gentile's life—Gentile food regarded as carrion—Gentile food not to be eaten—He who steals from a gentile only to pay the principal—To drink gentile wine worse than fornication—A drowning gentile not to be delivered—A gentile marriage not binding." The following affecting picture of the Jewish children and females, is taken from one of the Tracts of the London Society, entitled, "Attempts for the instruction and conversion of the Jews, 1836:"—"By the Jewish Talmud, a boy is *of age* at thirteen years old. He is released from parental restraints; his parent is no longer obliged to maintain him; and it is no uncommon thing for a Jewish boy or girl to be sent from home with a few shillings to make their own way in the world; the consequence to the poor children can easily be conceived. *Can any humane, not to say pious mind, object to giving these orphans a Christian education?* It is supposed that above four hundred Jewish females are the victims of ignorance and vice, wandering about the streets of London to gain a miserable livelihood by the wages of prostitution. And can we wonder that it is so, when the rabbies teach, that before marriage *a female* has nothing to do with religion, or the observance of any of the commandments, and after marriage has only to observe three, viz. first, her purification; secondly, to bless the Sabbath bread, viz. to take a small piece of dough, repeat a prayer over it, and throw it into the fire; and, thirdly, to light the candles on the eve of Sabbath, or of any holiday, and repeat a prayer whilst doing it; and that duly observing these three, she is in a state of safety? It were easy to produce examples that would make a Christian shudder; but the fear of contagion forbids the exposure of such disgusting scenes. Now, are we to *do nothing for the recovery of these unhapyy creatures*, merely because they do not offend the law of the land, or expose themselves to its vengeance?"

immortal creatures, and must either be with God for ever in bliss, or away from God for ever in wretchedness. Surely, were there nothing more, these would supply arguments of no doubtful weight why we should at least make an effort to redeem and save them. But the claim is unspeakably deepened when we remember that, going on in impenitence and sin, they shall not only suffer, but suffer in a peculiar degree. In some respects the Jews are much worse than heathens. They have abused a fuller light. They have despised higher privileges. The Old Testament Scriptures have been in their hands for ages, and yet they have scornfully rejected the great promised object of the Old Testament; and what can be expected but that, in the righteous judgment of God, they shall be called to suffer, if not here, yet hereafter, a sorer and more terrible doom? Yes: their punishment, like the punishment of the apostate Church of Rome, shall be dreadful beyond endurance. Shall we not, then, if possessed of one spark of compassion, arise to their rescue? For whom should we feel and sacrifice most, if not for those who are in jeopardy of eternal danger of the most insufferable woes?

Passing from claims which are common to them with gentiles, how many and strong are their special claims? I can allude but to a few. And here I do not refer to the poetical, the almost romantic interest connected with the Jewish history and name: the interest of an ancient family, the elder brothers of mankind—a family of broken fortunes—of a checkered lot—rich in the most touching associations of history, the contemporaries of all nations—the only living monument of the world. I do not refer to them as objects of imagination so interesting that almost all Christians poets, whether religious or irreligious have paid their homage to them in verses of beauty and of power; some only inferior to their own matchless inspired song. I refer to claims more substantial—to the *call of justice.* This is a duty of primary and perpetual obligation. What is a man without justice? A savage. And who is ignorant what injustice the

Jews have suffered not only at the hands of other nations, popish and heathen, for eighteen hundred years, but at the hands of our own country? Few people, history assures us, have been more oppressive to the Jews than the British. Not to speak of the exile of centuries, fifteen hundred Jews, driven by suffering, committed suicide in the castle of York; while, down to recent times, we have loaded them with a jealousy and prejudice and reproach and contempt which, however frequently provoked, was unworthy of men professing the Gospel of Christ.* Do we owe no debt of justice to Israel for ourselves and for our forefathers? and how can it better be discharged than by freely conveying to them and pressing on their acceptance the message of righeousness and salvation? Shall we, or the Christian Church, continue the injustice after it has been exposed, and we have the most favourable opportunity for correcting it?

There is the call of *gratitude*. In some respects this is a common virtue. The breast of the profligate acknowledges its power. And should we not entertain and cherish and express it toward the Hebrew people? The knowledge, the literature, the civilization, the religion of the world, are unspeakably indebted to them—indebted far beyond what is commonly imagined. And to the Christian Church they have rendered the deepest service—maintaining alive

* Old Fuller, the Church historian of Britain, speaking of the Jews in this country in 1290, says, in his usual quaint but striking style, "A people equally unhappy at *feasts* and at *frays;* for whensoever the Christians at any *revels* made great entertainments, the Jews were made to pay the *reckoning*. And whensoever any *brawl* began in London, it ended always in the *Old Jewry*, with pillaging of the people therein." p. 86. The Rev. Mr. Stowell, speaking of the British persecution of the Jews, says: "On another occasion, a British monarch, unworthy of the name, ordered seven hundred Jews to be butchered, their dwellings to be pillaged, and their synagogue consumed. Another English king, disgracing the sceptre which he swayed, first plundered the Jews resident in this country of all their property, and then drove them forth into desolate banishment, fifteen thousand pennyless, houseless, hopeless wanderers. Centuries passed away before the footsteps of this outraged race again marked our shores."

the doctrine of the unity, perfections, and providence, and moral government of the supreme Jehovah—teaching the doctrine of sin, and the only way of expiation by sacrifice and sanctification of the Spirit of God. Honoured to receive and safely transmit the inspired oracles of heaven, they have lent the most important confirmation to the evidences of Revelation.* They have in their own history—in their prosperity and suffering—exemplified God's dealings with nations, and taught in a most impressive form the character of God, and not a few of the doctrines and duties of Christianity.† And, indeed, whatever is most important for eternity, and so for time, has flowed to us through Jewish channels. The very Son of God, as regarded his human nature, was a Jew. The human nature, which is now in the heavens at the right hand of God, gloriously superior to all principalities and powers, is the glorified human nature of a son and descendant of Abraham! And shall we or the Christian Church be insensible to the claims of gratitude? Shall the richest favours draw

* It is well known that many men, such as the infidel Lord Rochester, have, with the blessing of God, been converted to the saving knowledge of the Gospel through the evidences which the Jewish prophecies and history supply. A very remarkable case is mentioned by the Rev. Mr. Stowell, in the following words: "There is now in a northern county a distinguished minister, who, in earlier life, while serving as a military officer, having been plunged into licentiousness, would fain have silenced conscience by becoming an unbeliever; but he could not overcome the ocular demonstration of the truth presented by the Jews. In the bitterness of his spirit he often cursed them as the destroyers of his peace, whereas now he blesses them as having been the last barrier between him and the dread abyss."

† Nor should it be forgotten that they have impressively held forth to view the character and wretchedness of a false system of religion, or rather a most defective and perverted view of a true system. How important is it for Christians and for the world to know, that if men refuse to receive the Gospel of free grace, though they may hold in their hands a revelation from the living God, they must be miserable—that a rejection of Christ assimilates the children of highest privilege to the poorest Pagan—who knows no privilege whatever. How awfully like, in all great essentials, are Judaism and Popery (corruptions of the truth) to heathenism—a system of nature and unmingled falsehood. Such is the penalty of denying or departing from the gospel of free salvation. Let us from the case of the Jews, be led to value it more carefully than ever.

forth no thanks—receive no corresponding service? Why have we been indebted to men if not to be grateful and to be knit together in heart in expressing that gratitude? Does not a grateful soul weary and long for and rejoice in opportunities of testifying its obligations, and is the soul of the Christian Church to be the only exception to the rule, and *that* when remembering the services of God's ancient people?

There is the call of *humanity*. We all admire humanity. This obligation is not inferior to that of justice or gratitude. Who would wish to be thought insensible to the sigh and the anguish of the suffering Jew? And what claims have the Jews upon our sympathy and kindness? Whose can compare with theirs? They are a nation of sufferers. They have mourned for eighteen hundred years—sackcloth is their covering—tears their only food. Their temporal condition, as a whole, is a wretched one—their moral and religious condition not less wretched. They labour under the united misery of superstition, immorality, and infidelity. They are objects of universal contempt: dark is their day of death,* darker their prospects of eternity. The wrath, not merely of the Lion of the tribe of Judah, but of the insulted, the crucified, the rejected Lamb of God awaits them, and is preparing to burn, with the fury of the furnace seven times heated for ever and ever. Heathens may be degraded in all the relations of life; but who of them, with the wealth of the world in their possession, have wandered for ages without a home—despised, plundered, persecuted? Who of them, holding the words of life in their hands, and able to read

* The death-bed of the Jew is awfully gloomy. Mr. Frey, who is himself a converted Jew, and who has laboured among this people as a minister of the Gospel for more than forty years, says, in his interesting work "Judah and Israel," p. 147: "For seven long years, whilst officiating Rabbi in the synagogue, it was my painful lot to attend the sick and the dying; and while I found all of them sensible of their being sinners, exposed to the wrath of God, *I never found one* saying, like good old Simeon, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." How different has been Mr. Frey's experience since he became a preacher of the Gospel!

them, have groped onwards for centuries in the darkness of Egypt, and treasured up for themselves the wrath of the richest mercies abused against the day of wrath? And shall we not then be moved by humanity for Israel? Are prejudice and cruelty and superstition never to have an end? Are the sufferings of the past not enough, that we must heap upon them the sufferings of the present and the future? May there be kindness for the criminal, the profligate—the very beast of the field—but must there be no kindness, no humanity for God's ancient people—the people of a thousand promises—the people of the unchangeable covenant of Heaven? Must we catch up the cry at Pilate's bar, and exclaim? "His blood be on them and on their children." Must we stop our ears and steel our hearts against the cry of the cross, "Father, forgive them, for they know not what they do!" Oh, if humanity is ever again to burn in the human heart—humanity for time, humanity for eternity—here is the season and the place for its holiest exercise!

I might appeal to various other peculiar claims in behalf of Israel, but I fear to weary you, or to repeat what has been already said by friends and brethren who have preceded me. Let me only remind you that a special blessing awaits the man and the nation and the church which regard and bless the Jews, and that a curse, not less special, awaits those in all relations of life, who neglect, despise, and oppress them. They are dear to God for their fathers' sake; and he honours those who honour them. "Cursed," said Jehovah to Jacob, "be every one that curseth thee, and blessed be he that blesseth thee;" and even unhappy Balaam is constrained to utter the same and to exclaim, "Blessed be he that blesseth thee, and cursed be he that curseth thee." The history of the Jews—the prosperity and adversity of the surrounding nations, and of the nations of the earth, as they were kind or cruel to them, amply testify to the truth of the oft-repeated declaration. Even the infidel Frederick of Prussia had the sagacity to remark, "I

have learned by the experience of ages, that no man ever touched that people but he smarted for it." Let us think of the punishment to which, as a nation, we are exposed for the sin of our fathers against the Jews. Let us remember the solemn words of God, "Behold, at that time I will undo all that afflict thee, I will contend with him that contendeth with thee, I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I am thy Saviour and thy Redeemer." What is the way and the only way in which we can escape these threatened judgments, and secure the opposite blessings? Is it not by showing that we have no sympathy with the cruel treatment of the Jews by our forefathers. And how can this be better proclaimed, than by our anxious endeavours and prayers now to promote their temporal and everlasting welfare? Is the Divine blessing so small a matter, that we need not put ourselves to any trouble to obtain it, even when it can be had so cheaply, and that, too, in obedience to the call of justice and gratitude and humanity? Rather shall not our love of country and of the Church of Christ, concur with our love of ourselves and of our families, in seeking the Divine protection and blessing, by showing kindness to the house of Israel? Oh, how easy is it for God to befriend and bless us for their sake! and without that blessing what are all our privileges and talents but an empty name?

Nor is this the only plea of Israel. We love the cause of Christ. We are anxious for its spread and triumph. We dwell with joy upon its predicted and coming glory. But with that glory the conversion of the Jewish people holds a most interesting and important connexion. We cannot doubt, from the words of prophecy, that the converted Jews are to be the great and successful missionaries to the heathen world; the means of bringing in the fulness of the gentiles. Yes, the most obstinate enemies of Christ are destined to do the work of the most faithful and honoured

friends. And how noble beyond expression shall be the result! "If the fall of the Jews," says the apostle, "be the riches of the world, and the diminishing of them be the riches of the gentiles, how much more their fulness! If the casting away of them be the reconciling of the world, what shall the receiving of them be, but as life from the dead?" The ablest expositors of the prophetical scriptures have adopted this view.* "The myriads of the natural Israel," says Bishop Horsley, "converted by the preaching of the apostles, were the first seed of the universal Church. And there is reason to believe that the restoration of the Jews will be the occasion and means of a prodigious influx of new converts from the gentiles in the latter ages. Thus the Jezreel of the natural Israel from the first have been, and to the last will prove a seed sown for himself in the earth. Hosea i. 2."

The language of the apostle is very striking. He says the conversion of the gentiles, through the medium of the Christianized Jews, shall be like the joy of life from the dead. Who is there of us that has lost a dear friend, a parent, a brother, a sister, a wife, a husband, a child, by the hand of death, that would

* Dr. Whithy, in a long and special discussion on the subject, shows that the argument for the future conversion of the Jewish nation to the Christian faith, from this chapter, the 11th of Romans, has been the constant doctrine of the Church of Christ, acknowledged by the Greek and Latin fathers, and all their commentators. In proof of this point he quotes from Chrysostom, Theodoret, Gennadius, Phocius, Theophylact, Origen, &c. Hilary, Primasius, Sedulius, Jerome, Cyril. It is vain to attempt to apply the passage, as some have done, to the period of the destruction of Jerusalem, as if that were a season when many Jews were converted, and the prediction of the apostle fulfilled. While we read of the Christians being saved at Pella, we are not informed of a single Jewish convert being then made. The destruction of Jerusalem, instead of softening or convincing the Jews, seems to have had an opposite effect. It seems to have made them more desperate and reckless—so little has simple judgment or affliction the power to change and sanctify the soul. Nay, agreeably to our Lord's prediction, the destruction of the city and temple, so far from being a season when Christian converts were made from among the Jews, was a season when the love of many waxed cold, and not a few professed Christians apostatized to Judaism. The fulfilment of the prophecy of the 11th of the Romans must still be future.

not be filled with the liveliest joy, were they, after mouldering for years in the corruption of the grave, to come forth in vigour and beauty, and enter our houses, and sit down at our firesides, and again converse with us, in the land of the living, and again worship with us in the sanctuary! Oh, what unutterable rejoicing would light up many a sorrow-worn countenance in the prospect—what glad preparation would we make for the meeting! how would our families and our churches ring with songs of praise, almost unknown before! Now what the joy of relatives restored from the dead would be—such, we are assured, shall be the joy of the world, the joy of the Church, when the converted Jews shall go forth to the conversion of the gentiles—when the whole Jewish people shall arise, a nation of apostles, a nation of Pauls, and shall spread the Gospel on every hand, and all the kingdoms of this world become the kingdoms of our God and of his Christ. Yes: we have every reason to believe not only that the Jewish nation shall become Christian, but that they shall be eminently Christian—that they shall walk at the head of God's redeemed family, and that the gentile nations shall be subordinate to them. We are taught by the word of the Lord that when he shall have mercy upon Jacob and Israel, and plant them in their own land, the gentile strangers shall be joined with them, and shall cleave to the house of Jacob. That the gentiles shall come to the light of the converted Jewish Church, and kings to the brightness of her rising, and that the abundance of the seas shall flow towards her, and the glory of Lebanon—that strangers shall stand and feed her flocks, and the sons of the alien shall be her ploughmen and vine-dressers, while the Jews themselves shall be called by the honoured name of the priests of Jehovah. The same word teaches us, that in the latter day, Jerusalem is to be the very "throne of God," and addresses her in these cheering accents: "And thou, O tower of the flock, the stronghold of the Daughter of Zion, unto thee shall it come, even the first dominion—the king-

dom shall come to the daughter of Jerusalem." Well may God, to whom all things are plain and obvious, pronounce his dispensations towards Israel—"wonderful"—"marvellous;" and well may the most distinguished and far-seeing of apostles exclaim, under a review of the whole, "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!" What Christian heart does not beat with joy in the prospect now spread out before us? who longs not to see the glorious vision realized? But a primary and essential step to it is the conversion of Israel. It is the Jews who are to help forward the redemption of the gentile world, and O then how unspeakably important does their salvation become!—As we value the conversion of the gentiles—the conversion of millions on millions of heathens whom no Christian missionary ever visited; and whom at the present rate of progress, no missionary will ever visit for hundreds and hundreds of years, O let us be aroused to the deepest and most prayerful earnestness for the conversion of the house of Israel! If the salvation of six or seven millions of perishing but immortal men be too small an object to awaken our sympathy, let us bind upon it the salvation of empires, and of continents, and see whether this will not stimulate our exertions to the full.

In conclusion, let me entreat every Christian, young and old, weak and strong, to whatever orthodox name or denomination he belongs, to arise and warmly, prayerfully, liberally, laboriously, to concern himself about the salvation of God's ancient people. The object at which we aim is no trifle, no speculation, no political dream. We seek not to destroy their national distinctions, to naturalize, to form them into colonies, to admit them to legislative power in our parliament or senate, or even to restore them to their own land. These objects, even if unexceptionable, would be comparatively trifling. Without Christianity, they would be certainly vain as a step to abiding happiness and glory. Intelligent and devout Jews would

scorn us, did we sacrifice our principles as Christians, to admit them to privileges as citizens, and place the confession and the rejection of the Son of God on the same footing. And what would a restoration to the Holy Land, and a residence there in tenfold greater glory than was ever enjoyed in the most brilliant days of Solomon, what would this avail, if the Jew retained his alienation and ungodliness, and after a few brief years of outward show, died the enemy of God, and of all that is spiritually good? No, the object at which we aim is a noble one, worthy of the high origin and destiny of the children of Abraham. It is to save their souls—to restore them to the fold of God—to make them heirs of the heavenly Canaan; and shall not the Church of Christ, with all zeal, and energy, and sympathy, and tenderness, arise to this great work? She has every motive which can possibly reach or sway the human heart. The past, the present, the future; the honour of God, the honour of Christ, the honour of the Spirit; compassion to souls, justice, gratitude, humanity—all lift up their united voice, and call to immediate duty. The Church has long slumbered and slept over the miseries of Israel —generation after generation of the sons of Abraham have gone down to destruction, no one caring for their soul—we cannot recall *them*, we cannot retrieve this evil. Let that be a reason for the greater diligence and prayer, now that she is awake, in behalf of the present generation. Deep indeed will be the responsibility, if, after being once aroused and instructed, the Church of Christ fold her hands anew to sleep, and cast all the favourable appearances and invitations of providence to the winds. If society be, as there is some reason to apprehend, driving on to some great crisis—if this once magnificent Protestant country be destined, under the blended forces of Popery, and irreligion, and infidelity, to fall, not because her principles, whether in church or state, are unsound, but because her sins are many and aggravated, and heaven-provoking, in no better attitude can she appear, than as the friend, the patron, the

comforter of despised and suffering Israel. If, on the one hand, the blue banner of the Church of our fathers, which has floated over so many a stormy field, is to go down—let it go down with the ark of the covenant blazoned on its centre, and all the sooner will it arise in fresh glory and beauty, to wave over a chastened but restored and sanctified nation. If, on the other hand, Protestant Britain be destined still to remain the glory of all lands, if present shakings and divisions be but intended to usher in the more glorious reign of the King of saints, and to establish that kingdom which shall never be moved, then in what attitude can the Church of the Redeemer more appropriately stand, than as the guardian, the advocate, the benefactor of God's ancient people? In what spirit or labour should she more wish to meet the face of her Master and Head, than busily occupied in all Scriptural measures for their conversion to loyalty and allegiance? Let us now arise and build the city and temple of Jerusalem—not like Julian, to falsify—not even to fulfil the prophecy, but because God has commanded and assured us of success—because it is a privilege and an honour, as well as a duty—because souls are precious and ready to perish. Let us persevere in the work through difficulties and discouragements. Let us try what faith, and prayer, and labour, and patience, can *really* do on this field, and see whether they cannot improve the fortunes of the Christian Church, both at home and abroad, even in her present walk. May God, of his infinite goodness, grant, not for the worthiness of our prayers and exertions, but in gracious acknowledgment of them, and of those of his saints scattered throughout the world, that the time may soon arrive when Israel may be addressed in those words, as exactly descriptive of her actual condition. "Awake, awake, put on thy strength, O Zion—put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down, O Jerusalem. Loose thyself from

the bands of thy neck, O captive Daughter of Zion, for thus saith the Lord, Ye have sold yourselves for nought, and ye shall be redeemed without money."

At the risk of exhausting your patience, I feel that I cannot close without addressing a few words to the house of Israel. There may be few, if any, Jews present, but the publication of the lectures will bring my words under the eye of many, and there may be truths in an address to the Jews, which are not unsuitable, or uninstructive to the ear of gentiles.

Oh house of Israel—deeply felt for, and sympathized with for your own sakes—beloved for your fathers' sake, I trust, that in the views which have been presented in this course of lectures, and particularly in the call to deep humiliation on the part of the Christian Church, for her neglect of, and hostility to your nation, and in the call to active exertion for your temporal and spiritual welfare, which have been lifted up this day, I trust, I say, that in these, you have a sufficient proof of affectionate concern to induce you to listen, if not with freedom from prejudice, at least, with tolerable patience, to a few parting counsels. Warmly as I feel for you, inexcusably as I think you have been treated by us children of the gentiles, I cannot allow my sympathy for the suffering to blind me to your great and aggravated guilt. As the deniers and rejecters of the true Messiah, the abusers of most eminent religious privileges, I dare not attempt to apologize for your unbelief. You are most guilty before God. You justly suffer for your own sins, and for the sins of your fathers, though the gentile be criminal who inflicts it. Unless you repent and turn unto the Lord, you must perish. I know that various considerations may be urged in explanation, and almost in defence of your unbelief, but nothing can excuse it. It is a most serious sin, and it is well for you to remember and to ponder it. God infuses no unbelief: He creates no hardness in your hearts. He may, in punishment of sin, give you up to yourselves, and so leave you to harden your own hearts; but that is all; you are responsible

for your insensibility, your self-righteousness, your unbelief. I am not ignorant of the various obstacles to your reception of the Gospel—the various causes of unbelief proceeding from men, and from the circumstances in which you are born and educated; but these, though demanding sympathy and forbearance and efforts after a removal from us, form no apology for you. Nothing can excuse a rational creature in a disbelief and rejection of the word of the living God, when supplied with the means of knowledge, and in the old Testament Scriptures, and in access to the New, and in the history and experience of your nation from the days of Christ, you have that knowledge. I am disposed to make every allowance for you which is warrantable. Among the proximate causes of your unbelief, must be reckoned the worldly and ungodly lives of many professed Christians. The divisions among Christian churches—the superstition and idolatry of the Church of Rome, caricaturing Christianity*—the protracted

* In every age the popery of the Church of Rome has proved a great barrier to the conversion of the Jews. Hence many believe the Jews will not be converted as a nation till Antichrist has been destroyed; and there are aspects of prophecy which countenance this idea. It is certain that the overthrow of Babylon would exert an immense influence for good upon the Jewish mind, while it will roll away many of the excuses of infidelity. It appears from the "Narrative of the proceedings of a great council of Jews, assembled in a plain of Ageda, in Hungary, about thirty leagues distant from Breda, to examine the Scriptures concerning Christ, on the 12th of October, 1650," that it was the popery of the Church of Rome which broke up the interesting conference, and rendered it unproductive of good. About three hundred Rabbies were present, from different parts of the world. Not less than three thousand strangers assembled to witness the proceedings A single Englishman, Mr. Brett, who gives an account of the council, was the only representative from this country. After various discussions, the council came on the seventh day to the question "If Christ be come, what rules and orders hath he left his church to walk by?" Here the pernicious operations of Popery appeared. "Thereupon six of the Roman clergy (who of purpose were sent from Rome by the Pope to assist in this council) were called in, viz. two Jesuits, two friars of the order of St. Augustine, and two of the order of St. Francis; and these being admitted into the council, began to open unto them the rules and doctrine of the holy Church of Rome, (as they call it,) which church they magnified to them for the holy catholic church of Christ, and their doctrine to

persecution you have experienced from men bearing the Christian name—the denial by some called Christians, of the deity of the Messiah,* and his expiatory sacrifice—the denial by others of your future restoration to the land of your fathers. In addition to these things, the blinding and hardening power of human authority in your Talmud—its utter opposition in every point of important doctrine, and duty, and in its whole spirit, to the Gospel method of gratuitous salvation, and the lengthened disappointment of fond religious hopes, driving you for refuge into the intense pursuit of worldly gain; these, and many kindred influences, are all great barriers to the reception of the Gospel, and strong encouragements to unbelief; but you are

be the infallible doctrine of Christ, and their rules to be the rules which the apostles left to the church, for ever to be observed, and that the Pope is the holy vicar of Christ, and the successor of St. Peter: and, for instance, in some particulars, they affirmed the real presence of Christ in the sacrament, the religious observation of their holy days, the invocation of saints, praying to the Virgin Mary, and her commanding power in heaven over her Son; the holy use of the cross and images, with the rest of their idolatrous and superstitious worship; all which they commended to the assembly of the Jews for the doctrine and rules of the apostles. But as soon as the assembly heard these things from them, they were generally and exceedingly troubled thereat, and fell into high clamours against them and their religion, crying out, "No Christ, no woman-god, no intercession of saints, no worshipping of images, no praying to the Virgin Mary," &c. Truly their trouble hereat was so great, that it troubled me to see their impatience; they rent their clothes, and cast dust upon their heads, and cried out aloud, Blasphemy, blasphemy! and upon this the council broke up. Yet they assembled again the eighth day; and all that was done then, was to agree upon another meeting of their nation, three years after, which was concluded upon before their final dissolution. As for the Church of Rome, they account it an idolatrous church, and, therefore, will not own their religion; and by conversing with the Jews, I found that they generally think that there is no other Christian religion in the world but that of the Church of Rome; and for Rome's idolatry they take offence at all Christian religion; by which it appeared that Rome is the greatest enemy of the Jews' conversion."

* Though the Jews now generally entertain the belief that the coming Messiah is not divine, yet they all cling to the doctrine of the efficacy of sacrifice; and the more ancient Jews of the Targum seem to have believed in his human nature, if not in his Deity. Socinianism, by stripping Christianity of these peculiar doctrines, has not at least made the Gospel palatable to the Jewish taste, according to its empty boast.

not so ignorant of mankind, among whom you have sojourned so much, nor of the word of God, as to think all Israel, who are of Israel; to account all Christians who wear the name of Christian. No. You must be aware, that there is a great distinction among Christians, as there is a great distinction among Jews. Yea, that there is a most important distinction among Christian churches, just as there is a most important distinction between Jewish sects, both in ancient and modern times. You must be aware, that while there are multitudes on multitudes called Christians, who are careless, worldly, profane, open breakers of God's holy law, cruel or hard-hearted to you; there is also a very large number who are serious, devout, holy, benevolent, lovers of the word of God, not unkind to you, in short, animated with the spirit of your pious forefathers, the patriarchs and the prophets. And you must be aware also, that while all Christian churches are most blame-worthy for not earlier and more zealously seeking to bring you to the knowledge and experience of the Gospel, while their indifference and neglect are criminal, it was, and is the Church of Rome among professed Christians, which is the great persecutor of the Jewish people, and not the Protestant Church. It was, you will remember, when our British forefathers were Papists, that they banished, and oppressed, and plundered, and killed your fathers. It was when they became Protestant that they appointed fast days, and contributed money towards your conversion: very inadequately, indeed, but still for the good of your nation. Living in this country, you must know that the Evangelical Church is as much opposed to the idolatry of popery as you can be, and far more hostile to its self-righteousness than you are—that the same Church is the sworn foe of all those who would rob Messiah of his deity, and his sacrifice of its expiatory power; and that whatever may be the division of the external forms, this Church embraces the great mass of all the churches in Britain, and is agreed upon every fundamental doctrine. Thus do

the causes of your unbelief, when fairly examined, disappear one after another, unless you would be guilty of the absurdity of holding true Christianity responsible for the faith and conduct of popery—the religious man, responsible for the irreligious and the worldly—the difference of mere outward form to be equal to essential distinctions in nature. Besides, the unholy lives, the cruelties, the dissensions of others can never excuse you in what is in itself wrong. You never act upon this principle in regard to your own children and party. It cannot be pleaded in your case as an apology for unbelief; assuredly it will not stand the scrutiny of God's judgment-bar. Nor can unfavourable circumstances of education excuse. Every sinner who is brought to the knowledge of the Gospel, labours under a thousand adverse influences, of which the carnal mind is the strongest of all, and this cannot be pleaded as an excuse for unbelief, unless sin is to be reckoned an apology for sin.

Having thus adverted to the unsatisfactory nature of the ordinary pleas in behalf of Jewish unbelief—the insufficiency of the obstacles to Jewish faith as an excuse, let me entreat you to come to the calm and diligent and prayerful study of the New Testament. You enjoy a great advantage over other unbelievers, in having already received the Old Testament, and so acknowledged a revelation from God, and in being acquainted with its principles of interpretation. Follow out your advantage by an application to the New Testament of the same principles of evidence and interpretation which you admit in the Old.

Independently of the duty of examining the claims of what professes to be the truth of God, in which your own welfare for time and eternity is bound up so essentially, there are various considerations which should shake your confidence in your present position, and prompt you earnestly to study the claims of Jesus of Nazareth. You cannot be ignorant of the mighty contrast between you and your brethren of modern times, and the Jewish fathers of other days, Abraham and Isaac and Jacob, Moses and Samuel

and David and Isaiah and Daniel and Hezekiah and Josiah, and many others. Where are such characters now to be met with in the Hebrew nation? Where, men of the same spirit and conduct? Then you cannot be ignorant that modern infidels, such as Paine and Voltaire, while denouncing the venerable names in the Jewish Church which you admire—your founders and fathers—heaping upon them every epithet of reproach—never find fault with you, but generally deal in commendation. Is it not a suspicious thing, thus to be found in alliance with the great enemies of all revelation, and the enemies also of your patriarchs and prophets and martyrs? Next, you must be aware that a marked feature in the character of the worthies whose memory you revere and whose sepulchres you adorn, was their supreme devotedness to the fear, love, and service of the true God—a devotedness for which they were reproached and persecuted by the worldly and false-hearted Israelites of their day, as the book of Psalms can amply testify. Is this your experience? You may have been oppressed and persecuted. But is it like your fathers, for your holiness, your spirituality, your non-conformity to the world? Is not rather this sort of persecution peculiar to that body of Christians who are most zealous and prayerful for your conversion; and do they not by this, as well as by other marks, prove their identity with the faithful Jews of old—indeed proclaim themselves to be their lineal descendants, far more truly than you can do by any relationship of blood?

Again, let me ask, Is it not an unfavourable indication that you do not attempt the propagation of your religion? Attached as you are to it to bigotry, you neither pray nor labour to spread it abroad; but if it be the only true religion, should you not seek to communicate its blessings to others? Is not true religion essentially diffusive? We do not wonder at Mahommedanism or Paganism being contented to stand still. They are notoriously systems of falsehood; but is it not strange that Judaism, if the true religion, should be satisfied to follow their example? Origi-

nally the religion of Moses was local, but now scattered over the face of the earth—the Jews have good opportunity for spreading their faith abroad. Every true church of Christ, whenever it has had the opportunity, has been anxious to diffuse itself. It may in this respect have come far short of its duty; but just in proportion to its doctrinal soundness has it been lively and spreading, and the duty of propagation it has ever recognized. Is this not an important distinction between your religion and ours; and does it not class us with the signs of truth, while it classes you with the systems of error and falsehood?

To appeal to other considerations still more pertinent, let me ask whether you seriously expect ever to be morally or religiously improved under the sway of your present institutions? You have had ample time for trying their power, and you have experienced no progress toward happiness which deserves the name. Change has taken place among some classes of Jews. There are the Caraites, denying all human authority on the one hand, and appealing exclusively to Scripture. There are the Talmudists, contending for human authority as supreme. On the other, there are the followers of Mendelsohn passing into infidelity, and setting aside all authority, both human and Divine, while still insisting that they are Jews. Have these changes wrought any good to Israel? Are the ancient people of God more moral or spiritual or happy than they were? or is there any prospect of improvement by leaving them to themselves? Is this not a reason for trying another and a greater change, and seeing what the Gospel can do for them? whether it can renew and sanctify and gladden the Jew as it has renewed and sanctified and gladdened multitudes once sunk in as unhappy a degradation as he? Changes are going forward among the Jews. Is it not worth while, after so many failures, to see whether these changes may not to be directed into a right, a profitable channel? To use the language of another at the close of an address to the Jews in London in 1798, "Mistake not our object, nor suppose that we

wish you to *profess* our religion and to abandon your own. We should think our labour employed to little purpose, could we persuade every Jew whom we meet to receive baptism and to become such Christians as are perhaps his next-door neighbours—the worldlings on 'Change, or the formal and unawakened in our churches. We perceive but one religion in the Bible—*Divine subjection of heart to the King Messiah.* And where the conscience feels no sense of sin and misery, nor seeks in his appointed ways to find acceptance with a pardoning God, we esteem Jew, Turk, Heathen, and nominal Christian to be exactly on a level respecting salvation, and no change of outward profession worth a moment's labour as long as the heart remains not right with God."—Dr. Haweis.

There is another consideration, and it is a solemn one—akin to that which the Christian often urges with the infidel. Supposing the Christian to be wrong in his belief that Jesus of Nazareth is the true Messiah—what then? He has all the advantage, intellectual, moral, and religious, so far as this world is concerned, which enlightened Christianity invariably confers, and few Jews will contend, that thereby he endangers his eternal salvation; but, suppose the Christian to be in the right, and the Jew to be in the wrong, suppose that Christ is the only Saviour, then what must become of the Jews who disown and reject him? Their outward condition may be prosperous, but what becomes of the soul? It is lost for ever; and all the wealth of all the Jewish nation will not compensate for an hour of its wretchedness.

Let me then entreat you, O house of Israel—dispassionately to consider the claims of the New Testament. We have no object to serve by your conversion but your present and eternal weal. We have no mercenary aim. Compared with the vast field of heathenism, you form but a small people, and we have ample scope for all our sympathy and energy and prayers, without directing them to you. Christianity is true, and will continue to be so, whether

you believe it or not; and it will continue to spread, whether you love or hate its disciples; but it is every thing to yourselves and to your children, whether you are believers or unbelievers. Be persuaded of this, and awake to prayerful investigation. Jews and Christians have long been separated. Let them now be united, with Christian zeal on the one hand, and candour on the other—and prayer on both. You have much in your power to encourage or repel us; our duties are corresponding. It is ours to minister the light—it is yours to receive the light. Refuse not our uninvited but earnest solicitations. We rejoice in the prospect of your restoration to your own land, with a joy as warm as can animate your own hearts; but we must not conceal from you what your prophets have declared; that if you would return to Canaan, you must repent of your sins and seek Jehovah your God, and David your king. In other words, you must repent and believe the Gospel.

APPENDIX.

Extracts from a Letter of Dr. Capadose, to the General Assembly's Sub-Committee on the Jews, in answer to a Letter of Inquiry from the Committee, October, 1838.

It is especially the weighty nature of the subject of your letter, the importance of the questions you put to me, and the sincere desire of answering in some degree the confidence with which you honour me, and which humbles me, knowing my deep unworthiness—these are theca uses which have made me almost shrink from the greatness of the undertaking which your brotherly kindness has imposed upon me. Nevertheless, a common good, that of the faith of our adorable Saviour, uniting us in him who has been and still is the expectation of Israel, as well as the desire of the nations, a like zeal for his glory being given to us, a like rising from our hearts to his throne, that he would deign to have pity on that daughter of Zion who has not yet learned to turn her eyes to the Sun of Righteousness, the inexhaustible source of light, of peace, of joy, of warmth, and of life—that same love of Christ, in short, which, through your medium, the honourable Committee of the General Assembly of the Church of Scotland have expressed to me, urges me likewise to have recourse to that God who is always pleased to do great things by small means in order that the sovereignty of his grace and of his power may shine forth beside our misery and weakness—this love fills me with a holy courage and a lively confidence that he will deign to make me to answer your important questions in all truth, and under the direction of his Spirit.

O that the issue of your charitable designs, proceeding from faith, may turn to the glory of our adorable Emmanuel, and may be a means of bringing

within the arms of the good Shepherd some strayed sheep of the house of Israel. Amen.

You see, then, dear and honoured brethren in Jesus Christ, that hitherto all that has been done for the evangelization of the Jews in this country, has remained almost without any success. On the one hand, the character of the Israelites of our days, quite careless of heavenly things; on the other the shackles which the government or the police, or even the habits of the country produce, all concur to strike with sterility all the means which hitherto have been put into operation for the conversion of Israel with us; and it is with a heart oppressed with grief that I must say hitherto I do not see that in other countries they have been more fortunate. See at Basle, that excellent society of the friends of Israel, what charity, what zeal, what devotedness, what patience, and what support, and yet what has it done, or rather what has it been able to do since it was formed? My soul has been torn in reading the extract of six Annual Reports—from 1831 to 1836. My heart bleeds in thinking on the mournful experience which these friends have had, and you, O brother in Christ, who love Israel, you will conceive what it has cost me to make such an avowal as this, and what I have felt in reading so many examples of the want of sincerity among my poor brethren according to the flesh. All this would disturb my rest, and would make me languish if there were not wherewith to reanimate my courage. On the one hand, we have the promise sure and immovable, that in the last times all Israel shall be saved. On the other hand, the Lord knows his time, his season, and chooses the means, or else calls some immediately out of darkness into his marvellous light. My own experience, and that of a few others —who, as well as myself, while humbling ourselves deeply, and abasing ourselves in the dust, yet dare, through the grace of our great God and Saviour, to say that we are Christians—is, that we have become so without having been in contact with a single one

of those many and excellent means which the Society of London, or other similar societies for the propagation of the Gospel among the Jews employ, and very far from having been zealous for the religion of my fathers. I was absolutely in the same state in which thousands of young Israelites are at this hour. But the victorious power of the cross is like the rod of Moses, and can, when it strikes, make plain a way in the Jordan of insurmountable difficulties. That is what fills me with confidence and courage, even because of difficulties without number.

Humanly speaking, the thing is impossible; but to the sovereign God all things are equally easy—and is it not when the darkness is greatest that the stars shine the brightest? Was it not the longest of nights which the Sun of Righteousness chose for commencing from the valley of Bethlehem his brilliant ascent, which one day will inundate the whole earth with waves of light and life? Let us hope, then, against hope. That was the faith of Abraham. May it be ours both for ourselves and for the children of Abraham!

Let faithful Christian churches know at last their calling; let them remember that there is in them a missionary element (pardon me the expression) which ought to be recognized as an integral part of them. No, it is not necessary that that which has *relation* to the Church of Christ should be established, should be preferred, should be put into execution from without the Church itself, by any special institution or society. If I picture to myself a faithful church, of which the pastors, or at least the greater part of them, were men of faith, of zeal, and of talents; that in this church there were a regular course of preaching in the prophecies, that they preached methodically on the prophecies concerning the Messiah, that it were announced publicly, for example, that one of the days of the week they would be occupied with the Messianic prophecies in Genesis, the week following that they would take up those in Exodus, and so on—not

however sermons for the Jews specially, but for the whole Church;—if this were realized, I believe, first, that the Church would profit much thereby; and secondly, a constant opportunity of instruction for the Jews would be found. I say that the Church would profit by it; for is not one of the sources of Neology that grievous separation which has been so often made of the Old and New Testaments; or even when, without entirely separating them, ministers preach almost always on texts of the New Testament? The bulk of the Church comes almost insensibly to attribute a greater authenticity to the New than to the Old Testament. One of the means to prevent this great mistake, and to demonstrate that the Gospel is to be found also in the Old Testament, would be, in my opinion, to preach regularly in the prophecies. The Church would also profit by it, in the second place, in that the numbers who should follow their discourses would gain in solidity of knowledge, and would become (at least the zealous hearers) much more capable of refuting the arguments of the Israelites, or at any rate of showing to them the truth of their Christian faith in the testimony of the Old Testament.

And of what value would not that be in the numerous commercial relations of Christians to Jews? How often would not such a Christian merchant who had followed the discourses above mentioned, find an opportunity of speaking of them to his neighbour, the Israelitish merchant; whilst in our days, in order that a Christian may be able to sustain a conversation with an Israelite upon religion, it is necessary that he should study the subject, since generally the sermons which he is accustomed to hear, however excellent they be, are rather for his own edification than fitted to enable him, should he meet an Israelite, to prove to him that his faith rests on the accomplishment of prophecy.

In this manner, in preaching the Gospel, there would be furnished a nursery of missionaries, without having that design, and the Church itself would

always have an open door for the indirect instruction of the Israelite.

I have said, in the second place, that this would be a constant opportunity of instruction for those Jews who wish to be instructed. For, I speak from my own experience: the Jew has a natural prepossession against a missionary—against a man who advertises his desire to make him change his religion; but he respects a pastor of the Church. Now, I ask you, dear and esteemed brother, is it not in the heart of the natural man, especially of the Israelite, that his pride should repel the idea of going to find or hear a missionary whom he always suspects of wishing to deceive him, whilst the very man, if he could without being noticed, mingle with the Christian in the church, would willingly hear a sermon in the prophecies, and would hear it without that prejudice, because the preaching would be rather for the members of the church, and would not have for its express design the conversion of Israel. Pardon me if I have been somewhat long on this subject; but the deep conviction which I have that these same discourses which would be proper for strengthening the faith, might become, without having it as a determinate object, a powerful means of attaching Israel to the knowledge, or at least to the examination of Scripture, has made me the more desirous of being clear rather than concise. Oh, if the churches of Scotland, of England, of Holland, would unite in this, to engage mutually to announce once in the week that there would be sermon, not for the Jews, but for the church or its members, on the prophecies concerning the Messiah, from this or that part of the Old Testament, I am heartily convinced that we would see quietly coming into the assembly a number of Jews, who, if invited by any missionary, would have refused, or gone there filled with prejudice.

But it is time that I terminate this long letter. I think that I have as far as in me is, answered your questions, and I beg you will honour me with some

answer, and pardon me if I have not been able to satisfy what you may have expected from me.

Before finishing, I render thanks to my Divine Saviour in that he has deigned to bless so visibly those few pages in which my trembling hand traced the history of my conversion. Yes, dear honoured Scottish brothers, glory, eternal glory to the King of Israel who displays the sovereignty of his grace in seeking out the most unworthy, the most miserable sinners, deserving his everlasting indignation, that they may become the objects of his mercy.

From all parts the news come to me of the blessing which he has been pleased to give to this publication, and which I attribute to this, that there is in it so little of man, and that it is the fact of a Divine call, which, as being the work of God and not of man, has succeeded in finding a sympathy in many Christian souls. Already there have reached me six different impressions in different languages. If you have, according to your intention, caused a new edition to be made at Glasgow, and that you find an opportunity of transmitting to me a copy of it, I will preserve it as a mark and pledge of Christian brotherhood, and of the kindness of my well-beloved brethren in Scotland. Oh! what would I not give to be able to come and press your hand, and to bend together the knees of our hearts, (*fléchir ensemble les genoux de nos cœurs.*) But if distance prevents us from pressing one another's hands, it does not prevent us from uniting in prayers and supplications.

Do not forget me, estimable brother, in your requests, and let us pray together that it may please the Lord to shed forth his Spirit of Life "on the dry bones of the house of Israel."

Accept of the expression of the most profound respect from your obedient servant and brother,

A. CAPADOSE.

THE END.

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